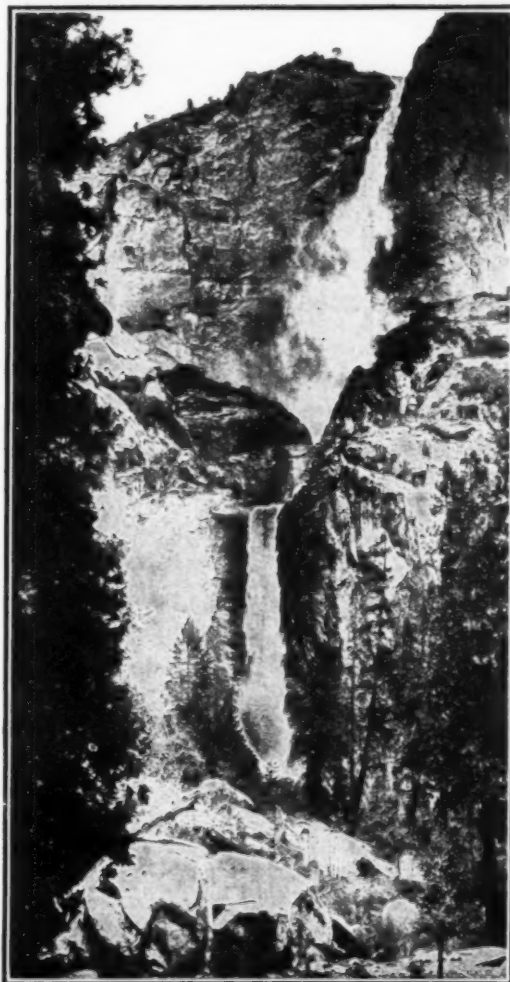


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# The Christian Century

Vol. XXII.

CHICAGO, ILL., JULY 27, 1905.

No. 30.

## EVENTS OF THE WEEK

And now comes a Congressman, Jesse Overstreet, of Indiana, chairman of the committee on postoffices and post roads, with the timeworn suggestion that the

### Higher Postage.

rates on second-class mail matter should be increased, as one cent a pound does not pay the cost of handling. He has evolved the magnificent thought that it ought to be three or four cents a pound! And all the while Mr. Overstreet, Postmaster General Cortelyou and all the rest of the wiseacres must know that the railroads are reaping a golden harvest from the government, by receiving several times as much for carrying mail as for express, or any other matter. If such gentlemen want immortality, why do they not abolish this form of railroad graft?

"The railroads have the better of the individual in almost every way," said a wideawake Congressman, Chas. E. Townsend, of Michigan, to the members of

### No Compromise.

the National Hay Association, at Toledo. Under the methods of exploitation, a shipper would save money by sending goods from Boston to Salt Lake City by way of San Francisco. "The trouble in the past has been that the courts have held the railroads and the individuals as equals. This is wrong." But how will you avoid it, when the judge is a former railroad lawyer? "The welfare of the railroads and the welfare of the people of this country depend on an early and fair and just settlement of the rate problem. There may be a compromise, but there cannot be a compromise of principle. The law calls for a fair and just rate to all, and that is the only settlement to which the people will agree."

President Roosevelt is reported to be provoked because of the treasury deficit of \$25,000,000. It is provoking! He believes that there is entirely too much

### Presidential Reforms.

red tape, duplication of effort, and much useless expenditure of time, energy and money. His special investigating committee will endeavor to reorganize the departments and put the business of the government on the simple, effective basis of an up-to-date business establishment. Mr. Roosevelt does not believe that graft and dishonesty permeate the service, neither does he believe that it is satisfactory in every particular. If the President is so much in earnest on the subject of reform, why does a former railroad official, whose lawlessness cost somebody millions of dollars, go into his cabinet, then retire on a mammoth salary to a life insurance company, with no suggestion of prosecution, while a poor department clerk like Holmes fires the administrative heart with zeal for prosecution and conviction?

We know the question is an embarrassing one, but we cannot forbear asking it. Will not the nation ask it?

The law seems to be enforced in Missouri, even against so persistent and defiant an outlaw as the saloon. The saloons are all closed on Sunday. And now the Excise Commissioner of St. Louis, one of Governor Folk's appointees, is after the

### The Missouri Idea.

saloons whose chief revenue comes from houses of assignation and prostitution. "The law in regard to such saloons is specific," says Mr. Mulvihill. "I propose to enforce the law, and saloons operated under such conditions will come under the ban. They must stop serving liquors at such places or their licenses will be revoked. The law regulating the sale of liquor will not be violated in any part of the town, so far as I am concerned." The Missouri reform wave will ebb only through the selfishness and neglect of its so-called best citizens.

Little Marie Peary, "the snow baby," born within the Arctic circle, has started for the land of her birth once more, in her father's ship, the Roosevelt. If there is anything in a name, they ought to reach the pole without a mishap, and that speedily. Dr.

### Off to the Pole.

Louis James Wolf, a young Oregonian, will accompany the expedition as surgeon. The Peary Arctic Club accompanied the ship as far as quarantine, and Secretary Herbert Bridgman, on behalf of the members, bade the explorers godspeed. Commander Peary replied that he hoped and believed he would succeed in doing what the club had made it possible for him once more to attempt. It is difficult for an unsophisticated outsider to imagine any advantage in discovering the north pole, but perhaps science will at least have its curiosity satisfied.

The Russian center has been routed by the Japanese, thus insuring the occupation of Saghalien, and giving a stronger hold on Russian territory. Russian

### Russia and Japan.

forces in northern Corea have gradually been driven northward, and now hold only two positions south of the Tumen river. Internal commotions and infernal cruelties in Russia continue. It is rumored that the Czar intends to issue a manifesto on the subject of popular representation July 30, the birthday of the czarevitch. Count Ignatieff will probably be appointed minister of the interior on the same date, to succeed M. Boulignin. As the time for the conference of the peace plenipotentiaries draws near, interest centers in the probable terms offered. Baron Hayashi, Japanese minister at London, says: "After

the events of the past eighteen months, Japan puts faith only in accomplished facts. I cannot see where people get the idea that Japan's terms will be moderate. The public evidently mistakes the Japanese for angels." The zemstvo congress opened on the 19th, and the police attempted to break up the meeting. Beginning to take down names, the cry was raised, "Write down the whole of Russia!" Between war abroad and revolution at home the poor weak Czar is to be pitied.

The assistant attorney general, in whose hands the case against the Santa Fe was placed after the retirement of Messrs. Harmon and Judson, has filed in

### Contempt Cases.

court at Kansas City the government's information alleging contempt of court on the part of the railway company in giving rebates. We recall distinctly several cases of such contempt by labor agitators, in which the accused were flung into jail. Yet Mr. Purdy says he does not even know when this case will be tried! There is altogether too much appearance of favoritism in the administration of American laws. Is it still true, according to the old proverb, "Laws grind the poor, and rich men rule the laws"? It is said that the government "expects" to institute similar proceedings against the Harvester and Illinois steel companies. We wait to be refreshed with one signal proof that wealth and political prestige count for nothing with the administration when the law is violated.

Secretary of State, Elihu Root, in withdrawing as counsel for the Mayor of Philadelphia, makes some strong suggestions as to the conditions revealed in that city and the Mayor's

### Philadelphia's Shame.

duty. He says there is evidence of "grave crimes" by a "number of powerful and important persons," and that the district attorney has declined to prosecute. The mayor, then, should proceed, as far as possible, even though it is not his particular duty. "Crimes committed by men who have political power" (ex-Secretary Morton, for example) "are often sheltered behind official indifference and inactivity, and then some one has to do more than his duty to secure justice." Mr. Root says further that there is more at stake than the mere punishment of a few offenders; "there is the question whether your city shall continue to be governed by criminals, or shall take its place on the list of American cities capable of honest self-government." That list, we fear, is not a very long one. He closes with the hope that Philadelphia may soon be relieved of the stigma "which a corrupt and criminal combination masquerading as Republicans have put upon her."



## EDITORIAL

## FREEDOM OF THOUGHT

The Disciples of Christ are strong in their intellectual freedom. In spite of friendly admonitions, we have steadfastly refused to write and adopt a creed, and we have done very well indeed without it. It was a daring experiment to build churches of Christ without denominational name or creed, whose terms of membership are as broad as the terms of pardon, and identical with them. All sorts of dire predictions were made, none of which have come to pass. The bible alone is authoritative—not the bible of the traditionalists, nor the bible of the higher critics, but the bible that stands intact when criticism has done its worst and its best, the bible which speaks to each man's soul of God and Christ and immortality.

There are occasional attempts to abridge this freedom, to fetter us with the dogmas of a creed all the more tyrannous because it is unwritten. There is a further element of bitterness in it, because the reactionaries are not members of a dignified, authoritative body, but self-constituted, irresponsible, opinionated, and sometimes mercenary men. They are "orthodox" for revenue only. They are disciples of Demetrius. Or they are by temperament and training, popelets, and when "drest in a little brief authority," issuing bulls and anathemas, and lording it over God's heritage, they do but appear in their own proper, dwarfish persons.

Fortunately, the Disciples are too firmly grounded in the principle of religious liberty to submit to priestly professional, or editorial dictation. Freedom of thought is too sweet and precious to be lightly surrendered. There are multitudes in the creed-bound churches who chafe under the restraint of theological grave clothes, scarcely knowing what it is that vexes and hinders them. Vigorous and scholarly young men turn aside from the ministry, rather than go into bondage to mummified masters, and pitch their tents in graveyards.

Absolute intellectual freedom conditions progress, and guarantees it. Better ten thousand times the vagaries and eclipses of a state of freedom, than the measured, mechanical, galvanized virtue of a hierarchical traditionalism. Our fathers forged their own creeds, each for himself, and we will do likewise, line by line, article by article, to the end of the chapter, and bequeath this right to think, not in grooves, not into the mud, but into the empyrean, to our children and our children's children.

It will be passing strange if this freedom of thought does not develop one of the strongest religious bodies known to Christendom. To be sure, thinking is arduous; brain sweat is drops of blood. Not all will care to exercise this God-given right. Many will be content with ipse dixits and ecclesiastical heirlooms. But there will always be a nucleus of stalwart souls whose thinking will fruitfully other minds from generation to generation, and keep our tree of life full of blossom and fruit. When we have finally developed far enough to set apart a number of men from treadmill drudgery to the divine specialty of vision and voice, then we may look for a robustness of mind and a depth of spirituality which the world has seldom seen. Our history is glorious, but our golden age is yet to dawn.

It remains to be seen whether the world is ready to sustain a religious movement which is steadfastly open-minded. Disciples must be found in communities as they exist to-day. We are as much bound by social and intellectual conditions as others. The evidences are not wanting that we are constantly in danger of looking over our shoulders, of quoting the fathers, of building on hard and fast lines, an ecclesiasticism. Do we not look with suspicion on the thinker? Do we not notify the man who breaks with out preconceptions, that he belong elsewhere? Liberty is not license. But let us encourage every man that dares to think originally, and give original utterances to that thought. If he thinks himself out of harmony with truth, he will think back again. The cure for the evils of intellectual freedom is more freedom.

## LIFE INSURANCE

The subject of life insurance has received an unusual amount of publicity during the past few weeks through the exposure of the business methods of the Equitable of New York. Some of the most popular writers in the country have been dealing with the question, taking these rather damaging disclosures as their theme. Among these writers is Mr. Walter Wellman, the Washington correspondent of the Chicago Record-Herald, who has been dealing with the question of life insurance in a series of remarkably interesting and trustworthy articles. The average man knows very little of the technology of life insurance, although its value, one had almost said its necessity, as a business asset and a provision against an unassured future is a commonplace of present American life. The growth of insurance in the last few years has been phenomenal. It has become a tradition that everybody ought to carry life insurance, and a man who dies delinquent in this regard is believed to have neglected one of the imperative obligations he owes to his family or his estate.

The recent disclosures regarding the enormous salaries and accumulations of some of the New York companies have astonished and disquieted thoughtful people everywhere. There have been rumors about for many years that no company could be thoroughly honest and solvent which pursued the methods, paid the salaries and made the class of investments characteristic of two or three at least of these companies. This undefined feeling has now been justified by the revelation of facts. The policy holder finds that he is getting a very small return for the investment he makes. It is certain that life insurance can be sold much more cheaply and at the same time lose none of its substantial qualities as a definite assurance of either an old-age income or provision for one's estate.

Particularly is attention being called to the dishonest character of those policies which are usually known as "accumulating," "deferred payment," or "term payment" policies, in which the insured pays a comparatively high price during a specified period of say twenty years, in order that he may reap a golden harvest from this larger investment when the period over which his payments extend shall have expired. It is perfectly clear that this is one of the shrewdest meth-

ods ever adopted by life insurance companies to increase the income of the organization at the expense of the policyholder. It is a simple case of gambling on the probabilities of life, and the companies are well aware that a very considerable per cent, in some cases amounting to a large majority, of all these deferred payment policy-holders either die or surrender their policies before the designated period ends. In every such case the company receives the total benefit of the plan, leaving the insured merely the value of the policy at the face price during the years of its continuance, a commodity which he could have purchased at a very much lower rate if he had been willing to buy a "straight life" policy, which is the one honest and businesslike form of life insurance.

The probability is that this shake-up will affect many more companies than the Equitable. There are others as rotten, and the public will not be satisfied until the standing of all the companies has been investigated. This will be a decided advantage to the standing of honest insurance companies. The result will be a more economical administration of affairs, an elimination of those forms of business which are vicious in principle and dishonest in practice, and the placing of life insurance upon a more businesslike foundation by the reduction of the enormous commissions paid to solicitors, a reduction which will be directly beneficial to the policy-holders themselves. Life insurance is a needed commodity. We believe that every man should carry as much as he is able in justice to his other interests. Especially do we believe this is the duty of ministers of the Gospel whose incomes are small and whose families are in too many cases left unprovided at the moment of their removal by death. But a life insurance purchaser ought to examine the situation with greater care than hitherto. He must remember that it is the business of every solicitor to represent his company as the one honest and solvent institution in the business, or at least as offering the largest returns for the investment. He should go beneath the surface to the facts and principles of life insurance, and above all things he should avoid those types of policy which promise much but make it contingent upon survivorship through a term of years.

He should also be careful to identify himself with some of the old and reliable concerns of insurance history, remembering that the fate of small local companies is usually dissolution at the very moment when the demands upon them begin to accumulate. The best policy is one on the "straight" life order, purchased from a well-known, reliable, old line company, whose history is a guarantee of economy and faithfulness.

"The most completely lost of all days is the one in which we have not laughed."

"Your merry heart goes all the way,  
Your sad one tires in a mile a'."

"Saints will aid if men will call,  
For the blue sky binds over all."

—Coleridge.

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# Christian Union

PETER AINSLIE

In the last century four propositions for union have been presented—namely, (1) that by the Roman Catholics, which in substance is that we all should repent of our protesting and accept with open heart the traditions of the Roman Catholic Church and its heathen appendages; (2) that by the Episcopalians, which among other things that were reasonable, laid down the unconditional acceptance of the historic episcopate, which was so absurd that it would have received no respectable notice had it not been for the social prestige of the Episcopal church; (3) that by the Presbyterians as leaders, which is denominational federation and has in it many good features, for we can never get to love each other unless we first co-operate with each other from our various denominational connections; (4) that by the Disciples of Christ, which is that all Christians should return to the New Testament in names, doctrines and practices, "that the testimony of the apostles is the only and all-sufficient means of uniting Christians." "In faith, unity; in opinion, liberty; in all things, charity."

My conception of the Disciples of Christ is that they are a movement in the church of God with the above stated mission and, unlike any other religious body, they look to the time when this position shall have so thoroughly predominated the church of God that they as a distinct body shall cease to be. They do not claim this proposition their own in that they originated it, for it has nothing new about it, save that it eliminates human creeds, human traditions and denominational names and brings the believer face to face with the holy Scriptures. "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

This last proposition has a present distinctive membership of more than a million and a quarter and at the same time fully as many or more in the various religious societies are conscientiously working out these same ideas and with the same end in view. The editor of *The Watchman*, Boston, in a recent issue of that Baptist journal, said: "Jesus did not expect that the world would be convinced of his divine character unless his followers should be united and he did not expect that the world would believe in God's love for men unless they could see that his disciples loved each other. . . . The extension and establishment of the kingdom of God on earth is being attempted under impossible conditions. No thoughtful person can contemplate the immense expenditure of sincere and earnest labor and of money in Christian work today and the utterly inadequate results without a feeling that there is a serious error somewhere. May it not be that the followers of Christ are not only sapping their energies and resources by their divisions, but are rendering complete success impossible by failure to comply with the fundamental condition on which Christ himself hung the triumph of his gospel in the world? If this be true, the supreme effort of Christians should be directed towards effecting a real unity among themselves, that

"The brief of a paper by Peter Ainslie, minister Christian Temple, Baltimore, Md., read before a joint meeting of the Baptist and Disciple ministers of that city at the First Baptist Church, June 5.

they might go forth a single army with a solid front to win the whole world to the love and service of their Lord."

The subject of the union of Christians is larger than any of our religious societies or denominations. It is the first principle of our common Christianity. Union is eternally the law of life, while separation is eternally the law of death. It is all vanity for the organized bodies of Methodist, Presbyterian, Baptist or Disciple to talk about conquering American and even some are so insane as to say that their religious society will conquer the world. The task is impossible and would still be impossible even if Jesus had never prayed that they all might be one in order to the conversion of the world, for the underlying principle of Christianity is a unity that is as deep as love. Where Christ would conquer, Satan causes discord and division and thereby divided Christendom is barely holding its own in making converts. Christ demands progress. A divided church is incompetent to progress.

If we believe that the millennium must come before Christ comes, which I do not believe, but which is believed by most Christians in all communions—if we believe that, there is no person but would admit that the union of Christians is essential to that happy age, consequently division in the church is hindering the establishing of the millennium. If on the other hand we believe that Christ shall come before the millennium, which seems to be the richest doctrine of the holy Scriptures, shall he come and find his church divided into various denominations as he found Judaism divided into various sects at his first coming? Then shall we be found no better keepers of that holy trust than were the Jews, whom he rejected, of the holy trust committed unto them? Christ died for all. The divided church is incompetent to carry the gospel to all and therefore cannot fulfill the mission of Christianity. I sometimes feel like the late Prof. A. B. Bruce of Scotland, who said that the church is now the greatest hindrance to the coming kingdom of God.

When it is said that one may not be able to sacrifice his principles to this end, I am led to think that the struggle is not so much a sacrifice of principle as it is of prejudice. It was no sacrifice of principle for F. B. Meyer, a Baptist, to become pastor of a Congregational church, in which he had a baptistery built and himself only baptized by immersion, while his co-pastor baptized by sprinkling. That is an unhappy condition, but it is not near so ugly as a church of the Disciples or a Baptist church on one corner baptizing only by immersion, while a Presbyterian or Methodist church on the other corner is baptizing by sprinkling. This condition exists in the church of God, for we all say that Baptists, Disciples, Presbyterians and Methodists are Christian. Since it exists in the church of God, the abnormal condition will more likely become normal by having it under one roof and combining of pastors, than having it under a different roof and the two bodies having little or no affiliation. After all, is this not what is occasionally done? Ministers from these various religious bodies exchange pulpits, hold revival meetings in each other's churches, labor

hand in hand in these great union meetings and no principle has been sacrificed and they are happier and better for the fraternal intercourse and only become worse when they go back to build up their denominational fences. Said the editor of *The Watchman*, from which I have already quoted: "It is probable that the variations in belief among the early Christians were as wide as among Christians to-day, but their unity of spirit and of name gave solidarity to their influence and power."

The entire family of immersionists ought to be one before the close of this decade, and it is our living shame that we are not now. I still insist that there are no practical differences between the most enlightened Baptists and Disciples except our names. Likewise, Lutheran, Methodist and Presbyterian families have no right to be separated into more than a dozen and a half distinct bodies in each family. Then the immersionists and Presbyterians are next in line of kinship. Baptism apparently is a great chasm, but even that is not so large as we have made it. All the denominations recognize immersion as baptism and the doctrine of immersion is growing in pederbaptist circles. At the beginning of their history, the Presbyterians came within one vote of making immersion the one baptism of their creed and it is only since the seventeenth century that the Baptists have been immersionists only. As people read the Bible, baptism will find its proper place and the love of Christ will lead into perfect obedience. Not logic, but love, is the bond of Christian union. As to public worship, local congregations can adjust that to their own needs and tastes. It is not a sin to read a prayer nor to wear a gown in the pulpit, although neither is very well suited to these times, but taste, time and place can decide such little matters. Almost any local congregations could be separated into a dozen divisions if we classified them by their theological opinions and ecclesiastical tastes. Not upon these things, but upon the great essentials of religion we are to unite.

The world's salvation does not hang upon the Methodists becoming Presbyterian nor the Baptists becoming Disciples. One religious society swallowing up another is too frequently a new occasion for pride, but let our prayer be that Christ will absorb us all and that absorption be so complete that we shall forget the things that separated us and only remember that blessed bond of love that keeps us. Let our histories go! I blush as I read them—Roman Catholics and all the Protestant societies—they are all the same, narrow and sectarian, and many of them nothing less than a caricature of the religion of Jesus. It is the Christianity of the New Testament, the Christianity of the first centuries, the Christianity that still seeks to be freed from its prison houses that makes the volume of charming beauty. Christian union is the very sweetness of heaven. It must come. I know not when. I know not how. I only know that Jesus still prays: "that they may all be one, even as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou didst send me."

Baltimore, Md.

# Incidents of Work in Japan

LODUSKA J. WIRICK

The days and weeks pass so swiftly I can hardly realize that a second summer is upon us since I returned to Japan. The time has been full of joy and service. From the beginning of last year I had work for every day until the first of August, when the wounded soldiers began to return from the battle field to the hospital by my house, and since then I have spent from one to four hours every day giving them the gospel, in addition to my other work.

There are fifty-one buildings on the grounds here, and there has been from three to seven thousand men in all the time. And brave, patient, cheerful men they are, too, and ever ready to receive the gospel. We get our supply of gospels, Bibles, tracts, Christian papers and magazines by the thousands, yet are not able to supply them as fast as they come.

We take all we can carry every day into the wards, and the men feel to receive only a leaflet or a gospel portion; his share is very small, yet with that much to each one, long before the outstretched hands have been filled, our supply is gone and we are ready to say, "What is that among so many?"

But God is with us in this work and has blessed our efforts, and the Word in the hearts of many who have found joy and peace, and many more are asking to know the way of salvation.

I am continually getting letters from the soldiers who are yet in the hospital and also from those who have gone out asking for help and teaching in the Bible, and thanking me for giving them the gospel. Many wardens are asking for Bibles, and six have come to my house for Bible study. A doctor sent his card out of the operating room to me, on the back of which he had written, "I want Christ to have me and save me; please help me!" He has since come to my house and is now earnestly studying the Word.

A noncommissioned officer who was wounded in the right arm wrote me the next day after coming to the hospital, saying, "I heard of Christianity only a month and a half ago, when I came here yesterday I asked the soldiers around me who I could get to teach me about it, and they told me you would. Will you please come and teach me about Christ?" I went and found him most earnest in his desire to know the truth. After staying here a few weeks and studying his Bible daily, he was sent to hot springs in the mountains to regain his general health. From there he sent a letter with forty references in Matthew, giving chapter and verse, that he asked to have the meaning explained, showing his continued earnestness in seeking the way of Life.

One evening when I was leaving the hospital, a man came to me and said: "I wish you would teach my brother about Christ. He never cared to hear about Christianity until he returned from the war. Now he is in the hospital here, wounded and very anxious to know about Jesus, but I cannot teach him. I do not know how. He is in sorrow and distress about his soul, and is afraid to die. He longs to get the horrors of war out of his mind and find peace."

I took him a Bible, and found him very glad to listen to the Sweet Old Story.

For weeks we taught him and his faith and hope increased with the knowledge gained. After he went out of the hospital he wrote me many times of the comfort and peace he found in the study of God's word. One letter is as follows:

"While I am so far from Tokyo, I often think of how you are working, day after day, for the salvation of our people. There are many who are troubled about their future life and wondering in darkness without hope. The work you are doing will bring many to know God's love and blessing, who will grow in faith and hope as it has brought me blessings and given me faith in Him.

"John 3:16 has helped me greatly and brought me hope and peace.

"I went to the war in the autumn and was wounded in the battle of Shojin. It was a great trial to be wounded and helpless, but my wounds were bandaged and I returned to Tokyo and entered Toyama Hospital. I was wretched, for I had spent a hundred days and nights in darkness and useless thought about death, which destroyed all peace of mind and heart. Finally I did not care what my comrades around me said, and I cried out, 'Oh, if there truly is a God, come and save me!' The next day you visited me and I heard the wonderful words of Christ which helped me, and gave me faith in God. This teaching I can never forget, and am truly grateful to you, not only for this life but for the hope of eternal life.

"I entered my regiment on Friday of this week and am again living with horses and men. Please help and teach me as often as you can about Christ's wonderful love."

One soldier who has served for seven months in the army had both eyes put out during the struggle at Port Arthur. After he was wounded he became very much disheartened and felt his life was worthless. He had no hope or source of comfort in this life and none in the life to come. Rather than be a burden upon his people and endure the wretched condition of mind and heart he had planned to take his own life before he left Port Arthur. But without sight he was not able to carry out his plans, and in this sad condition we found him in the hospital. We told him about Christ and his love and taught him the Scriptures, and sang and prayed with him. It was a new and wonderful story to him, and he was eager to catch every word. The Word found a willing heart; he believed, repented and prayed to God that he might see by faith the beautiful truths he had heard, and as he would bow upon his elbows and knees on his bed in prayer, with his face on his Bible he held in his hands, we knew he had found the Savior.

Life was different to him then. He was happy, and began to make plans for the future. I was able to get him the Gospel of John in raised characters for the blind and taught him the alphabet. This was a great comfort to him, and in less than three weeks he had read the first nine chapters, much of which he had committed to memory.

Daily we find him reading the gospel with many other soldiers gathered around his bed watching his face as it brightens with gladness as his fingers touch each new word, and listening to

the truth he reads—many for the first time—and as he sits up and repeats the words he has learned by touch, the Spirit shines out through his wounded, scarred face, until it is beautiful with joy and peace.

He is the happiest man in the building, and a comfort and help to every one in the ward.

I got him a small instrument on which he has learned to make the raised characters, and with it he wrote me a letter. The following is a translation:

"Teacher of Christ, Miss Wirick:—I am truly thankful to have recently learned of God's great love to the world. When I was first wounded there could be nothing greater than my suffering of mind and awful anguish of soul all the time. After coming to the hospital and hearing the singing of hymns and teaching of Christ's love, I knew my sins were great in his sight, and I repented and prayed that he would take them away and give me his love. And now my heart is filled with gladness and joy, and all sorrow and anguish has disappeared.

"Though I am shut out from the light of this world, yet I rejoice to know there is a living God for the blind, for now I have happiness and peace that those who have eyes cannot know.

"I thank you with all my heart for giving me the Gospel and helping me to know the way of salvation.

"T. YOSHIMASU."

Another man has come to the hospital with both eyes shot out and was unhappy and sad at heart, but has learned to read the Gospel in the raised characters, and is now happy and full of hope for a future life.

These men will return to their families and after a few months will come again to Tokyo and enter the school for blind and prepare themselves for further usefulness in life.

The superintendent of all these buildings here is a Christian. He says many things are brought to the hospital for the soldiers, but nothing comforts them but the Gospel. They do not ask for anything else, and more are asking than we are able to teach before they leave the hospital.

Since I wrote you last six have been added to the church by baptism. Two more have asked to be baptized, a soldier and a young lady to-day. Many others are earnestly studying. If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all. Pray that I may be able to do much more to bring these waiting hearts to know the truth. They need Christ and are calling for Him.

Tokyo, June, 1905.

"This awful extravagance of yours must stop. You've saved absolutely nothing for a rainy day!"

"O, yes, I have, dear. I've saved a lovely blue rainy day skirt!—Harper's Bazar.

## THE CALIFORNIA CONVENTION.

Any preacher, Sunday School teacher, C. E. or C. W. B. M. worker who wants to go to California may go at our expense for a little work. ROUND TRIP FROM CHICAGO, \$62.50. Write for particulars. The Christian Century Company.



# The American Institute of Sacred Literature

## Historical Sketch—Important Change.

The work of the American Institute of Sacred Literature needs no introduction to the public. Its forty or more courses of study in the Bible and Biblical subjects are widely used among pastors, Sunday school teachers and lay students. Those who have been working under its direction and the larger public will be interested to know a little of the history of the organization, and the announcement of the last step in that history:

In 1879, or thereabouts, the educational spirit of the country began to manifest a desire to bring educational possibilities to those who could not attend formal institutions of learning. It was at this time that the Chautauqua movement was inaugurated, and that summer schools began to spring up in all parts of the country.

President William Rainey Harper, then professor of Hebrew in the Baptist Theological Seminary at Morgan Park, was at the forefront of this movement, and with the co-operation of Professor William Henry Green, Professor Charles A. Briggs, and other Hebrew scholars, organized at once an institute for instruction in Hebrew by correspondence. As a result a wave of interest in the study of Hebrew swept over the country, frequently the number of students working in correspondence courses amounting to three or four hundred, while many more availed themselves of opportunities offered in summer schools. The range of the institute of Hebrew was, however, too narrow to suit the growing educator who founded it. In 1889 the work was broadened by the addition of courses in New Testament Greek and the English bible, and the name of the institute was changed to the American Institute of Sacred Literature. Associated with it as directors were Bishop John H. Vincent, President E. Benjamin Andrews, Professors Beecher, of Andover; Thayer, of Harvard; Brown, of Newton; Burroughs, of Amherst; Curtis, of McCormick; Terry, of Garrett; Bartlett, of the Protestant Episcopal Seminary of Philadelphia; Brown, of Union, and Stevens, of Yale. President Harper had in the meantime become professor of semitic languages in the divinity school of Yale University, and Woolsey professor of biblical literature in the university. The institute had followed him to New Haven.

In 1892 after the election of Dr. Harper to the presidency of the University of Chicago, a larger governing body was considered an advantage to the institute, and a council of seventy, composed of seventy biblical scholars, representing all the leading colleges and universities in the country, was formed. With this council Dr. John Henry Barrows was associated as president for several years previous to his death.

The immediate supervision of the institute has been from the beginning in the hands of its founder, President Harper, with headquarters, since 1892, at the University of Chicago.

The institute has known many years of financial struggle, carrying on its work without endowment since the "good of the cause" was the only excuse for much of its expenditure. Such plans as that of a "Universal Sunday School Examination," and the "Bible Study Sunday," which have been widely exploited, involved an outlay of thousands of dollars

with very little return; and yet it is through just such movements as these that a more general interest in bible study has been created, and other organizations have been stimulated to meet the increasing demand for the best opportunities for biblical instruction.

The inductive method as applied to the popular study of the bible was born with the institute, and large sums of money were expended in the introduction of this method. It is also to the governing council of this institute that the world is indebted for the organization of the Religious Educational Association, a body which will doubtless eclipse its parent in influence and power.

The institute is now about to enter upon a new era, one which it is hoped will bring a much wider field of practical usefulness. With the unanimous consent and approval of the council of seventy, and after liberal contributions from friends, for payment of its debts, the institute has been incorporated in the University of Chicago, and with a clean financial slate, now looks forward to a growing work along the same lines and under the same direct leadership, which has brought about its present prestige. A small fund has also been set aside for an endowment fund, too small to be of much benefit in the work of the immediate future, yet providing a beginning to which early additions are hoped for. The institute will be known as the Institute of Sacred Literature of the University of Chicago.

The council of seventy, representing as it does all denominations and many educational institutions, will continue as an advisory board. The work for the coming year will follow the old lines of correspondence courses, teacher training courses, professional reading courses, and simple outline study courses for individual and class work.

A new departure will be made in a general religious education course for laymen, Sunday school teachers, parents and others interested in the religious education of young or old in the home, the church and the Sunday school. The general purpose of the new course will be to acquaint the public with the new non-technical books of special value on the subject of religious education and to suggest at the same time a special line of reading in the bible itself. The university library facilities will provide a system of loaning books with the privilege of purchase.

The question will be raised in the minds of many what is to be the policy and point of view of the institute under its new relationship to the university. We quote from a statement of the platform of the council of seventy: "The council is organized in the belief that the bible is a unique revelation from God, and strives in a constructive spirit to investigate its teachings and extend its influence among the people. The position occupied by the council is altogether evangelical." With the council of seventy have been associated 150 leading laymen and clergymen, whose names appear upon the list of evangelical workers in other fields. Such will remain the platform and the moral support of the organization. The institute seeks not to circulate "views," but to teach people to read and study the bible for themselves, through the best mediums and by the

best methods. In the years that are past, tens of thousands of people of all degrees of attainment, of all shades of belief, from all religious denominations and from all sections of the world, have borne witness to the helpful character of the institute courses. These courses remain under the same supervision with the addition of others equally valuable. The working facilities of the institute are greatly increased, the permanency of the work is insured by association with the extension work of an established university. Ministers or laymen should acquaint themselves fully with the opportunities offered by this institute.

## JOHN HAY, CHRISTIAN STATESMAN

Alva W. Taylor

When John Hay died the world lost its most powerful advocate of peace. Old world diplomats called him the greatest statesman of this day. His was an international statesmanship. He was trained at the feet of Abraham Lincoln, and that was a real schooling in statesmanship and broadmindedness. He was a reticent man and never allowed himself to be conspicuous. He never built political fences and had his career depended upon popular politics would probably have died unknown. He was less concerned about himself than his duty. The masses are interested in home affairs, and his work was largely in foreign affairs, so what he did was not so popularly noticed as many lesser doings. His greatest work was in preserving the integrity of China when land-greedy powers looked with hungry eyes to the parcelling of that virile people into colonies for commercial exploitation, and to the cause of arbitration as an end of war. Against much jingo sentiment he wrought for the day when war between Anglo-Saxon peoples shall be impossible. He negotiated the series of arbitration treaties which to our national humiliation were not ratified. It was his brain and heart that most forwarded the successful calling of the coming Hague conference and its program is of his formulating. It was his act that gave the present Hague Tribunal dignity and standing in sending to them the Pius Fund case for settlement. History will accord him honor for setting his country a type of action that will make it the most powerful factor in the peace of the world.

The guide for John Hay's life was the Golden Rule. Just because he took his Christianity in earnest a statesmanship thus gauged was not an "iridescent dream." Because he believed the principles of Christianity he administered a new diplomacy in which the art of deceit was supplanted by plain, honest truthfulness, and what he said was made to mean just what it seemed to mean, and the powers that govern the world listened to his words as to no other since Gladstone's day.

Eureka, Ill.

Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things. Commit thy daily cares and anxieties to him, and he will strengthen thy faith for greater trials that may come.—Dr. Pusey.



## PLACES of ENTERTAINMENT IN SAN FRANCISCO

P. C. Macfarlane

San Francisco has long been famous for her hotels. The drift of American families from homes to hotel life, so much to be deplored, probably began first in San Francisco. From the beginning of her history, when a few rough shanties, half board, half rotten canvas, were thrown up on the sand hills, and with a few splashes of paint were dignified with the name of hotel, the hotel has played a prominent part in her life. Here the gamblers held sway in the days of '49, renting sometimes at a cost of \$40,000 or \$50,000 a year, entire floors of these flimsy structures. Here the bonanza kings came to enjoy the luxuries their lucky strikes had made possible, and hence business enterprise early directed itself to the erection of splendid hotel buildings. The Palace, the Lick, the Occidental, are names known wherever the English language is spoken, and recently a new name has been added to the list in a hotel named after the city's patron saint, St. Francis, a view of which appears in this issue of the Christian Century. This last and most perfect in appointment of all San Francisco's hostleries, is some fourteen stories in height, and overlooking beautiful Union square, wherein stands the Dewey monument, the first sod for which was turned by President McKinley, and which was dedicated by President Roosevelt. This hotel is but a few months old, and its rates, perhaps, to build up patronage, are very low. It stands in the same city block with the N. S. G. W. hall and the First Congregational Church, our meeting places, and will, no doubt, be a popular place for many hundreds of our convention delegates.

The Palace hotel has for twenty years held sway as the premier hotel of San Francisco, a title which the new one above mentioned now disputes with her. Many of the richest people of San Francisco have their regularly engaged suites of rooms at the Palace, which has been their home for years.

The Occidental might well be called the Oriental, for it is headquarters for everything pertaining to the Orient. It is frequented by missionaries, army officers and globe trotters of all kinds.

The Lick house, bearing the name of one of California's many famous millionaires of earlier days, plods on its quiet way, putting on little style, but immensely popular.

Most of our convention delegates will enter the city by the transbay ferries either from Point Richmond, the Santa Fe terminal, or from Oakland, the terminus of the Southern Pacific central routes. Of course, they will all be on the outside observing the beauties of San Francisco bay, which rivals the famous Bay of Naples, and every eye will presently be turned toward the great city in front of them which lifts itself majestically, height above height until the cable cars, seen crawling up the great gashes in the hillsides, which later turn out to be streets, seem to be going right on up into the clouds that hang so low. Nestling in the very bosom of the city will appear a great gray mass suggesting that the Rock of Gibraltar had by some giant hand been tossed upon the city's slopes. Another look and we know it is not Gibraltar; its dimensions are too regular for that, and those are not portholes

for cannon, but windows. This is the famous unfinished hotel being built by the Fair estate, and to be known as the "Fairmount." It is built of granite and is a massive building of dimensions I dare not name. Its grounds when finished will be beautiful in the extreme. For a long time after its outer walls had been finished construction was at a standstill, but it is now being pushed vigorously again.

In addition to these notable hostleries, San Francisco has dozens of splendid family hotels of all classes from the most exclusive to the most popular. Besides which there are thousands of first-class lodging houses, and many private homes where delegates will be entertained.

Incoming delegates will be met on all trains by white-capped members of the entertainment committee, who will pilot visitors across the bay and direct them

to the points in the city which they wish to reach.

2222 San Jose avenue, Alameda, Cal.

"Other things being equal" we should take our business patronage to them who are "of the household of faith." On that self-evident principle, should we not patronize the advertisers in the church paper, who are at least friends of "the household?"

The receipts of this paper from advertising are not as large as we hope soon to see them, but every dollar goes to the immediate and direct benefit of our readers. Without advertising, we should be compelled to double the subscription price. And we shall be without advertising when business men fail to receive inquiries or orders which can be traced to this medium. Have you sent in any, mentioning the Christian Century?



AUTOMOBILING IN YOSEMITE—THE AUTOMOBILE IS 600 FEET ABOVE  
BASE OF CLIFF.

# The Quiet King \*

Caroline Atwater Mason,

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

## CHAPTER II.

A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment in truth.—Isaiah.

As in the preceding summer, the Christ had sojourned in the Gentile regions of the north when he could no longer live in Galilee, so through the winter and early spring of this closing year, was he constrained to continue his retreat in Perea, east of the Jordan, to avoid the persecution which was concentrated upon him in Jerusalem.

It was late in the winter, when on a certain day, he was teaching a little company who had sought him out in the village where he was tarrying a few days, being now again a homeless wayfarer. But the interest in his words spread quickly, and men and women of the lower orders gathered, listening with intense eagerness to his strange, new teaching. But even a little half-Gentile town like this had its synagogue and its sprinkling of narrow, self-important Pharisees, and some of these who were near the Master looked on, shocked and indignant, saying among themselves:

"This man receiveth sinners and eateth with them."

It was hard to bear this continual shallow taunt, but the Lord was very patient and never did he grow hopeless of making men at last see what the grace and love of his Father really were. So now he began to speak in a parable unto them, for much of his noblest teaching was given in this way.

"What man of you," he asked, looking about him with winning kindness, "having an hundred sheep and having lost one of them, doth not leave the ninety and nine and go after that which is lost until he find it?"

The simple-hearted village folk nodded cordially in assent, but the Pharisees held themselves stiff and unresponsive, as was ever their wont. The Master went on:

"And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he called together his friends and neighbors, saying, Rejoice with me; for I have found my sheep which was lost."

Then with his eyes darkening with earnest longing to make them understand, Jesus showed them what the illustration meant.

"I say unto you," he proceeded, "that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who never went astray."

He saw that some among them were honestly striving to understand his meaning and in order to make it clear he went on and told story after story, each more tender, more exquisite in its suggestiveness and warmer in its human sympathy than the last.

While he was yet speaking he noticed a man coming down the village street with weary but hasty steps, travel-worn, and plainly a pilgrim from beyond the Jordan. Reaching the outskirts of the

little crowd, this man stopped irresolutely, and his eyes were fixed upon the Master's face with peculiar anxiety as if they pleaded with him for recognition.

The man was Adriel.

The Master finished what he was saying, and even as he was in the act of dismissing the people he made a sign to Adriel that he should wait and speak with him. But he needed no invitation. It was for this that he had come with flying feet all the distance from Jerusalem, and he hastened to place in the hands of Jesus a tablet on which Martha of Bethany had written these words:

"Lord, behold, he whom thou lovest is sick."

A shade of trouble passed over the Master's face as he read the message, but it was only for a moment and then with a look of cordial cheer he said to Adriel:

"This sickness is not unto death. It is for the glory of God. The Son of God shall be glorified by it."

Now Jesus loved Martha and her sister and Lazarus. Adriel knowing this was filled with comfort at his words.

"Shall I then take this word to the sisters from thee, Lord?" he asked, and, receiving the assent of the Master, he hastened to prepare for his two days' journey back to Bethany, for it was he who in his loving gratitude and faithfulness could best minister unto the needs of Lazarus.

It was the third day afterward and they were abiding still in that same village when Jesus surprised them all by saying:

"Let us go into Judea again."

"Master!" the disciples protested, "the Jews sought to stone thee the last time thou wast in Jerusalem, only a few weeks ago, and goest thou thither again?"

Jesus looked at them thoughtfully for a moment and then said:

"Our friend Lazarus has fallen asleep; but I go that I may awake him out of sleep."

"But, Lord, if he is fallen asleep he shall do well," they remonstrated; for they all rested in the belief that the Master's healing power had been already mysteriously exerted for their friend.

Then said Jesus plainly unto them, "Lazarus is dead."

The disciples looked at him amazed and sorrow-stricken. Why should this have been suffered? Their thoughts flew to the beautiful home in Bethany and to Martha and Mary, orphaned, comfortless, and alone in the world, for they had clung to this brother as their strength and stay, and they were exceeding sorrowful.

Again the Master spoke:

"I am glad for your sakes that I was not there," he said, "to the intent ye may believe. But now let us go unto him."

The Twelve glanced one at the other and each could read his own thought in the faces of the rest. If Lazarus was beyond help why should their beloved Lord venture again among the hostile spirits of Judea now openly arrayed against him? They durst not say this plainly, but Thomas, slow to reach a decision, but firm when he had once reached it, gave

voice to the feeling of them all in the words:

"Then let us also go, that we may die with him."

At the same hour they made ready and departed from the Perea village and started on the long and weary way toward Jerusalem.

## CHAPTER III.

He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces.—Isaiah.

In the afternoon of the Thursday following the appearance of Adriel in the distant Perea village, when the shadows were growing long on the slopes of Olivet, the Master with the twelve disciples approached Bethany by the road from the east.

As they entered the long and silent street—for a hush seemed to pervade all the town—they met certain neighbors of the family coming away from the house of Lazarus with sad and tearful faces. It was sincere, not professional mourning with these people, for Lazarus, for his blameless life and noble nature, had been warmly beloved by high and low.

One of the disciples stopped a little company of these sorrowing friends and asked a question as one who dreaded the reply.

"Yea, verily, he hath lain now already these four days in the house of silence," one answered.

Another of the company, who had recognized in the group of dusty Galilean pilgrims the pure face of the Nazarene, which once seen could never be forgotten, hastened back to the house to tell Martha that "Jesus was coming." Well he knew that nothing could comfort her broken heart as could his presence.

When the word was brought to Martha that the Master was even now at the entrance to the village, she rose from the place where she had been weeping with her sister and many of their friends, who sat beside them vainly attempting to soothe their grief, and with something of the impulsive energy so characteristic of her, hastened forth to meet him. But Mary did not follow her. Her delicate frame was spent with the passion of her sorrow, and not even to see Him whom she so loved and longed for, could she rouse from the exhaustion of her despair, for the anguish of her grief for Lazarus was little less than this. The old hopeless doubts, for a time dispelled by the presence of Jesus, had overwhelmed her spirit during these last days; death and decay, heartbreak and separation and the eternal silence of the grave, had again become the dominant chords in her sad soul.

But Martha hastened to the Master, and when, just beyond the town, she found him alone—for the disciples had gone on toward the house of mourning—she cried, with streaming eyes:

"Lord, if thou hadst been here, my brother had not died! Even now, although it is too late to save him from death, I know that God heareth thy prayer, and will give thee whatsoever thou wilt ask for us."

(Continued on page 743.)

## Sunday Afternoon

### 99 A PRAYER 99

Washington Gladden

O Master, let me walk with Thee  
In lowly paths of service free;  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

### PRAYER CULTURE

Rev. J. A. R. Dickson, B.D., Ph.D.

Prayer is one of the deep, unchanging and unchallenged needs of the human soul. It is recognized without argument, admitted without dispute, and obeyed without question. It is one of the great, persistent facts of life which no condition excludes, and which every condition demands. If we ask, why is this so? the answer is (1) Prayer is an instinct of our souls, and is as natural to us as breathing. An instinct which neither the flight of centuries, nor the changes of civilization, nor the advances of science have removed out of its place. It still reigns with undisputed authority. (2) Prayer is the language of dependence. A clear proclamation of the existence of a superior Being. It looks aloft even though it sees no one; it cries aloud even though it may not be sure that its cry is heard; and it leans upon a mighty one for help even though it knows not who he is. Naturally, it acts with all the blind "feeling for and groping after" of an instinct. (3) Prayer is born in us by the trend and tendency of our higher nature, and also by the storm and stress of existence. It is a voice that cannot be hushed, a voice that will cry out. A voice that utters itself irrespective of all outward conditions; impulsive; uncontrollable; borne along as by the irresistible force of a law of nature. It is a cry out of the depths of the human heart. A marvelously strange, startling cry, carrying in it a great and wondrous apocalypse.

Now, it is well for us to recognize this instinctive action of the soul, but it is also well for us to remember that this instinctive action is not enough. We must take this tendency and train it, and cultivate it to the largest and fullest intelligence possible. The instinct is only a wild rose growing by the wayside with a single corolla of petals, and a faint, sweet aroma; it must be improved by well-understood processes till its calyx contains a mass of beautiful leaves, and its heart breathes out a fragrance that is rich and rare. Instead of groping in the dark, it must be taught to move at ease, and with assured confidence, in the light of day. Its movement, its vigor, its faith, its inevitable expression, are all right—but like the grape vine, it must be trained upon the trellis of the Word of God, that its fruit may be healthy, helpful, beautiful, blessed.

There is, therefore, need of a culture in the high art of prayer. It should not be left to force its way any whither or in any shape. In respect to him to whom it is addressed, in respect to the great and glorious ends it seeks to accomplish, and in respect to the one who utters the prayer, it is only becoming that it should be above all intelligent, orderly, humble, and having due regard to the promises and proclamations that delimit its very important province. The provision made touching prayer should be kept constant in view. And instruction carefully given in regard to it. How often are young Christians left here without any special training? and without the instruction they ought to have, as to how they should come before the Lord, and what arguments they should use for the attainments of blessing? How often are they found stumbling like blind men, and unable to use a word of God with the reverence and the understanding that should characterize them?

If it is true of old and experienced Christians, that they "know not what they should pray for as they ought"—how much more so must it be with young and inexperienced Christians?

But some one may say: Is it necessary that we should be taught how to pray? Can we not find that out through the pressure of our own needs? We can, in some degree, but not in reference to all we ought to know. Prayer is a Christian duty which has large implications. It needs a wide and a wise leading for the wearying and wearying work-a-day life of the world.

We are told in Luke 11:1 that it came to pass as Christ was praying in a certain place, when he ceased, one of his disciples said unto him: "Lord, teach us to pray as John also taught his disciples." It was the vision of Christ at prayer that moved this disciple to make the request he does. Now, how did Jesus look? Was he joyous, looking up with bright illumined face as one who stood in the light of God? or was he serious, thoughtful, intent, without rapture or without strain as he rested sweetly in the supreme will of his Father? Or was his soul in an agony, wrestling for victory, importunate for blessing, and determined to gain his end? He was God, but he was also man, and felt as men feel. In Gethsemane he was in an agony because sin pressed heavily on him, and the battle went sore against him, and he said: "My soul is exceeding sorrowful even unto death." "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt."

On the holy mount he was transfigured, and shone in the splendors of the inward glory breaking through the earthly tenebment, because he was gladdened by the presence of Moses and Elias, sympathetic souls, bringing to him encouragement and help.

But now, on this occasion, there were in evidence as he prayed, sweet assurance, restful content, joyous fellowship as afore on the very best of terms with God, making the witnesses to feel that true prayer has in it exhilaration, refreshment, and grandest achievement. It is not a mere knocking at the door, seek-

ing entrance; it is coming before God, and opening the heart to God, and receiving such an answer that life gets from it strength, peace, illumination, uplift and gracious furtherance.

The disciple seeing this intimate connection between Christ's life and prayer, said within himself, "There is a secret here I have not got," and then openly: "Lord, teach us to pray, as John also taught his disciples." And the Lord at once consented and gave him a model prayer: a model in its spirit, in its order, in its matter, in its length. So simple that a child may learn it, yet so profound that a man may not perfectly fathom it. Latimer said, "This prayer is the sum and abridgement of all other prayers; all other prayers are contained in this prayer; yea, whatsoever mankind hath need of as to soul and body, the same is contained in this prayer." The Lord taught his disciples to pray, and in his example we have given to us, as ministers, authority to do the same to-day, with those of whom we have the oversight.

The question therefore arises, What is embraced in prayer culture? Men pray instinctively, but on that instinct we need to build intelligence that will affect the spirit of prayer, the range of prayer, the object of prayer, and the power of prayer.

A man may have a passion for painting, but to be a painter he must be instructed in the art. A man may have an intense love of music, and a real musical nature, but to be a musician he must be taught the science of music. So man's instinct of prayer requires a definite and a generous culture—that he may be fitted to pray aright, and to pray successfully, realizing the great results he seeks. George Muller, of Bristol, and Andrew A. Bonar were two marked men in this department, and yet they were ever cultivating this spirit in themselves through the study of the Word. They were ever getting new light, and fresh inspiration, and richer experiences as they listened to the message of the sacred oracles. They were not content to rest in past acquisitions. As the broad and strong ground of this culture, there is a well-defined body of truth with which the Christian ought to be familiar. There are laws of prayer, which are as fixed as the laws that govern the planets. And these should be known and carefully observed.

Some one exclaims, Laws! Yes, laws. This age has been dominated by teaching covering the reign of law, which being accepted in its outer form—not in its inward spirit, the consequence has been that in the thought of many minds, God has, to a large extent, been expelled from his own creation. But this is a great misconception; a serious misunderstanding. Law cannot exist without a lawgiver. And the reign of law is the reign of the lawgiver. What we call "law" is simply God's habitual mode of operation. And it bespeaks thought, purpose, and power in the use of means for the attainment of a certain end. And so it must come into existence in every part of God's universe, it being a universe over which intelligence presides. And it comes into existence in the spiritual realm as distinctly as it does in the material realm. So we affirm that there are laws affecting prayer which ought to be clearly seen, and as far as possible, fully and firmly apprehended, but of these we will treat in another article.—The Presbyterian, Galt, Ont.



# Home and Children

## THE SUCCESSFUL BOY

Frank Walcott Hunt

Who's the boy, and where's the boy  
Most to be depended on?  
Here or there, or anywhere—  
Fred or Harry, James or John?  
Busy World is looking round,  
Asking where he may be found.

Who's the one at rise of sun  
Lets us know he's up and out,  
Through the day, at work or play,  
Looks ahead without a doubt,  
Keeping, with a brave command,  
All the minutes well in hand?

Who's the boy, and where's the boy,  
Willing-hearted, true and strong,  
Wise of act and sure of tact,  
Friend of right and foe of wrong?  
He's the boy of brain and brawn  
Busy World depends upon.

## WASHING DISHES

Sarah E. Gannett

"Come, Madge, leave your book now,  
dear, and wash the breakfast dishes."

Madge rose unwillingly, put the plates  
together with a clash, and piled the cups  
with reckless disregard of their slender  
handles.

"O mother, I hate to do housework,"  
she fretted. "I'm going to get married  
just as soon as I can so I'll not have to  
wash dishes."

"That would be a queer way to get rid  
of it," laughed her mother. "Don't I do  
it every day?"

"Oh, well, I shan't. I will say to the  
man, when he asks me to marry him,  
'Do you 'spect me to wash dishes?' and  
if he says, 'Yes,' I'll say, 'No, I thank  
you, sir,'" and Madge threw the spoons  
into the dish pan with such a clatter that  
the water splashed up into her face.

"Madge," called Aunt Ida from the sit-  
ting room, "don't you want to go to walk  
with me?"

"Can't," answered Madge crossly. "I  
have all these dishes to wash."

"Oh, well, I'll help you."

In a short time the two started on  
their walk.

"Where are you going, Aunt Ida?" said  
Madge as they turned down a narrow  
street.

"I'm going to call on a little friend of  
mine who never washes dishes."

Madge looked up quickly. "I wonder  
if Aunt Ida heard me scolding this morn-  
ing," she thought.

At one of the houses on this street  
Aunt Ida stopped and knocked at the  
door.

"Come in!" called a cheerful voice.

Inside, in an old reclining chair, sat a  
girl about Madge's age with a thin, white  
face and big blue eyes looking up at  
them out of the pillows that supported  
her. A book lay in her lap and three  
children hung about her eagerly looking  
at the pictures and listening to the sto-  
ries she was telling.

"O Miss Sherman!" she exclaimed as  
she saw her visitors. "How glad I am  
to see you! But mother is out washing  
to-day."

"Then we will visit the rest of you,"  
answered Aunt Ida. "This is my niece,  
Madge Fairfield, Anna; and, Madge, this  
is Anna Dean."

"And how go the lessons, Anna?" con-  
tinued Miss Sherman, after a chat with  
the little ones.

"Rather slowly, I am afraid. You see,  
when mother is out I cannot study much  
because I must look after the little tots;  
and I teach Nellie, too, you know; so  
at night I am too tired to study. But  
I'm glad to do this for mother," she ad-  
ded quickly. "It is the only way in which  
I can help. I wish I could sew or wash  
the dishes for her, but my hands are  
too weak," and she glanced sadly at the  
little wasted hands lying in her lap.

"Anna once had a dreadful fall," said  
Aunt Ida to Madge, "which injured her  
spine, and she has never since been able  
to hold up her head. I don't know what  
her mother would do without her,  
though," she added. "With Nellie's help  
she takes care of the two babies; and,  
since Nellie cannot be spared to go to  
school, Anna teaches her. But you look  
tired, Anna dear. I'm afraid Madge and  
I are too much for you."

"Oh, no, indeed, dear Miss Sherman!  
You always rest me. I am tired because  
I did not sleep much last night, my back  
ached so."

"Does it ache now?"

"Yes, it aches' most all the time lately.  
But please don't tell mother. It only  
would trouble her. I ought not to have  
told you, but somehow it seems as if I  
could bear the pain better if I could tell  
some one who cares for me," and her  
lips quivered and tears stood in the blue  
eyes.

"You are a dear, brave little girl!" said  
Aunt Ida, kissing her. "I'm glad you  
told me, and I'll try to help you to bear  
it. We will not tell mother unless it is  
necessary. But now, if you will invite  
us, Madge and I are going to lunch with  
you. I've brought a basket of things  
with me to help out."

"Goody! goody!" exclaimed Nellie  
with sparkling eyes; and for a few min-  
utes every one was busy setting the ta-  
ble, arranging on it the dainty food from  
Aunt Ida's basket and bringing bread,  
butter, and milk from the closet. Even  
Anna did her part, unwrapping the dev-  
iled eggs and arranging the little cakes  
on a plate. For the next hour there was  
a very merry party in the dingy room.

"Mother," said Madge that night as she  
finished her account of the visit to Anna,  
"I'm glad I can wash dishes and do  
housework! I'm never going to scold  
about it any more. Just suppose I was  
like Anna Dean! I don't see how she  
bears it so well! She is just lovely,  
mother."—Sarah E. Gannett, in *Morning Star*.

## HELEN'S NEST

How a Little Girl Really Labeled an  
Oriole Family's Home.

Florence A. Pardee in *July St. Nicholas*.

Once upon a time there was a little  
girl named Helen. She lived in the  
country, and about her house there were  
many fine trees, where the birds came

every year to spend the summer. Now  
Helen loved to watch the birds, butter-  
flies and bees doing their work.

Well, one day Mr. and Mrs. Oriole  
came to look at the big elm tree. They  
soon decided to build a nest there, and  
each flew off in a different direction to  
find building material.

"Oh, papa," cried Helen, who had  
caught the gleam of brilliant orange and  
black, "let's help them so they'll stay  
here."

"All right, little girl," answered her  
father.

Helen had helped birds before by put-  
ting bits of string and worsted and  
straws on the ground and nearby bushes.

Suddenly she clapped her hands, ex-  
claiming, "Oh, I'm going to label this  
nest, and then, after it's all built, it will  
be mine!"

So she carefully wrote her name on a  
tag of paper, putting a long piece of  
white string through the end of the tag.  
On some other tags she wrote the day  
and month, "May 28." Then they were  
left in plain sight and Helen scampered  
away.

The birds did not seem to notice the  
strings at first, but later every one was  
gone, and from that hanging nest waved  
six little tags bearing Helen's name and  
the date!

When the birds had raised their fami-  
lies and gone south, her father took down  
the nest and brought it into the house to  
Helen.

## MY GRANDMA

My grandma sits in a rocking-chair,  
By the window, in the sun;

She wears a soft little lacy cap,  
And a big white apron over her lap  
And there's always room for a little girl  
there

That's tired of frolic and fun.

My grandma has always a pocket full

Of peppermint drops and cakes;  
And she knows such pretty songs that  
she sings,

And stories about—oh, lots of things,  
And sometimes she lets me wind the  
wool,

For the stockings and things she  
makes.

She told me a queer thing the other day,  
And she says it's really true—

My grandma had soft red cheeks one  
time,

And hair that was just the color of mine;  
And she could run and tumble and play,  
And all the things I can do!

I wish I had known my grandma then;

How very nice it would be

If grandma were little and played with  
me,

Dressing our dollies and going to tea  
And swinging, and watching the bantie  
hen,

And climbing the cherry tree!

But when we were too tired to play,

And the sandman crept along,

What should I do for my grandma's lap,  
And her songs to drowsy me into a nap?  
I'm glad my grandma is old and gray,

While I'm just little and young!

—The Youth's Companion.

In answering advertisements we ask  
our readers to please mention the *Chris-  
tian Century*.

# University Place Christian Church, Champaign

## STRUGGLES AND PROGRESS



STEPHEN E. FISHER, Pastor.

Some time in the early seventies A. N. Page removed from Woodford county, Illinois, to Champaign, to give his children the benefits of the University. He kept a boarding hall which long bore the name "White Hall," from a former proprietor. I had known something of Bro. Page in 1874-5, just before I left the University. Soon after I became county superintendent of schools. In the latter part of 1881, Bro. Page came to talk about the feasibility of starting a church. He said he knew of a few members and seemed very anxious to bring them together. After the University closed in June, 1882, he offered his dining room as a place for meeting. He proposed a Sunday school to start with. We organized a little school of twelve or fifteen persons and kept it going that summer. But when the college opened in September it had to be abandoned, as Bro. Page's dining room was occupied. Bro. Page still kept his resolution to have a church and in the summer of 1883 he rented Temperance Hall, down in the business section of the city, and we started our Sunday school again. He had found more "scattered disciples" and was determined to have a church. He even engaged Bro. E. L. Frazier to preach. Bro. Frazier brought his family to Champaign and served as pastor two or three months, then because of circumstances beyond the control of himself or the congregation, and entirely independent of either, he believed it best to go elsewhere. His departure left us stranded again.

Soon after this failure Bro. Page secured the assistance of Bro. N. S. Haynes, then State Secretary of Illinois Missions, who visited us several times and preached for us. But becoming satisfied that Champaign was an unfruitful field, he gave us up. But Bro. Page was undaunted. I shall never forget his determined countenance when, early in the spring of 1884, he came to my office to talk about building a church. I asked him how in the world he expected to do it. He said, "If you will give one hundred dollars I can do it. I have no money, but I can work. I am a carpenter as well as a preacher, and I can build the house if I have money enough to

### George R. Shawhan

buy the material." I replied, I would furnish the hundred dollars, not all at once, however, but that I considered he was going a good deal on faith. He assured me he could do it. I never knew where he got all his money, but he built the house. He told me he got a good deal from friends in Woodford county, where he formerly lived and preached.

Soon after this he called a meeting of the members and formally organized the church, electing elders and deacons. There were fourteen charter members, of whom more than half were women, all poor, and heavily taxed to support their families. After completing the organization and having had the proceedings of the meeting recorded, he began collecting funds. He purchased a lot on White street of J. S. Wright for seventy-five dollars, but when the deed was to be made, he discovered that Mr. Wright did not own the lot he had sold, and that the one he did own was in a much lower situation and frequently was partially covered with water. Mr. Wright, who was an upright man in every particular, at once apologized for his error and said, "If you will take the other lot you may have it for thirty-five dollars." Of course Bro. Page took it, and used the difference in price in drainage.

On June 1, 1884, a building committee consisting of A. N. Page, James Funkhouser and G. R. Shawhan was appointed. It is needless to say that Bro. Page was the committee, though he was ably assisted by Bro. Funkhouser. These two not only planned the work, but did the most of it. Bro. Page must have done over one hundred and fifty dollars' worth of work, and Bro. Funkhouser nearly the same. Bro. McMillen, though well advanced in years, did a great deal of

personal labor not only in soliciting funds, but also in putting up the house.

All through the late summer and fall of 1884 the work slowly but surely advanced, done almost entirely by these three old men, with the occasional donation of a day's work by a friendly carpenter or other mechanic. Money was solicited and obtained from sister churches in this and surrounding counties. But without the boundless and unflinching faith of "Father" Page, as we soon learned to call him, all would have come to naught. He was a man who had visions. He could see into the future, and labored for the next generation as if he expected to be a partaker of the fruits of his work of body and heart.

On the first Lord's day in January, 1885, the house was dedicated and pledges secured to pay for it. It was a small building, about fifty feet long and thirty-two wide, and cost all told about six hundred dollars, but there never was a greater joy in the hearts of men than in these few disciples at this dedication. A Sunday school was organized on that day that has never since been suspended. In fact, the house has never been closed on the Lord's day except during building alterations. Sunday morning and evening, preacher or no preacher, the people have met to worship God and to invite others to worship also.

Bro. Cassell, who dedicated the church, began a meeting the same evening and in about four weeks brought into the kingdom forty or more recruits, many of whom remain to this day. Some have removed, and some have left the shores of time. Bro. Page remained and preached for us until December, 1885, when he removed to Wyoming to join his children, who had all grown up and gone away. After he left he wrote to the writer of these lines begging and exhorting him to stand by and support the



UNIVERSITY PLACE CHRISTIAN CHURCH, CHAMPAIGN, ILLS.

Geo. R. Shawhan, the writer of this sketch, was a charter member of the old church and one of its building committee. He was for over 20 years superintendent of schools of Champaign county and has been an elder of the congregation for almost a quarter of a century. Our revival meeting held this spring with John Marshall, evangelist of Waco, Texas, added a great amount of good to our work. Bro. Marshall's power lies in his childlike simplicity in presenting the truth. C. E. Millard as leader of songs rendered us excellent aid. His illustrated songs were frequently at the close of the service sent people away oftentimes with hearts touched as they could not have been by words alone.

STEPHEN E. FISHER, Pastor.

# Building Today on Foundations of Yesterday

## VICTORY THROUGH FAITH

church, "the little vine, I, with God's help, have planted." In a few years "Father" Page died in far-off Wyoming, but he never forgot the little church he had built with hard labor in Champaign. In the wilderness Moses had the help and encouragement of a vast company. In

and love that will go with us through the ages of eternity, rests and abides with us still. "Blessed are the dead who die in the Lord, for their works do follow them."

Our work for the future seems to offer great promise. The new building, with its wider outreach in the community, has entirely changed the character of the work. In large measure we are pioneering. The knowledge of our plea, with by far the greater part of the community, is very slight indeed. A few weeks ago we closed the most successful meeting ever held in the "Twin Cities," with 230 added and the entire community stirred. This fact, together with the uninterrupted growth of the congregation during the past 20 months, is beginning to bear fruitage in a more earnest desire upon the part of thoughtful people of the city "to know more of this strange sect, everywhere spoken against." Plans for enlargement of our present building are already being seriously discussed and it is also the hope of this congregation to be the "mother of churches" for the two cities. Through the munificence of our lamented Brother T. E. Bondurant, of De Land, a fund is already well started for another church over on the East Side, in Urbana, and also for one on the West Side, in Champaign, when they shall be needed. Our present situation, midway between the two communities, on the dividing line between Champaign and Urbana, is of inestimable advantage in looking to this enlargement of our work. The work among the students of the U. of I. is one of the great factors of our life as a church and affords us excellent opportunity for the spread of the simple plea of the Disciples.

The installation of a splendid new organ recently and the inauguration of a free lectureship, with prominent men of our brotherhood, to be heard monthly throughout the year, are events destined to greatly increase our power and usefulness both with the local and student community.

### The PART of THE SUNDAY SCHOOL

A. G. SMITH, Superintendent

Since coming into the new church the Sunday school has made wonderful progress. Fifteen months ago the attendance averaged 115 and the collections rarely exceeded \$1.50. The supply of teachers was small and unreliable. There was no orchestra and an indebtedness of \$65 for supplies had accumulated. The Home Department contained only 7 members. Last Sunday the attendance was 313 and the collection \$6.25. There is now a most efficient corps of teachers that can be relied upon to the last. A good orchestra has been doing splendid work for nearly a year and the indebtedness has been wiped out without taking a single special collection. The Home Department, instead of 7 members, now has an enrollment of 100, the largest in Cham-

paign county. All this, however, is not the best that has been accomplished. The crowning achievement of it all is that during the past fifteen months 120 have been brought into the church directly through the influence of the Sunday school. The teachers have been most



A. G. SMITH.

Champaign "Father" Page had nothing but his vision of the future, and the hope that the Lord would bless his labors.

B. F. Anderson, from Kentucky, succeeded Bro. Page as pastor of the church, remaining about three years. S. S. Jones followed through a period of nearly seven years. Under these two the congregation grew, and when Bro. Jones left us to go to Danville, Ill., in 1895, the church numbered nearly 600 members. Since that date Bro. B. A. Allen of Indiana, Bros. Cannon, Stark, Shamhart and Knight have preached for the congregation.

For many years we had been planning for a new site and a better building. During Bro. Shamhart's and Bro. Knight's pastorate these plans began to be realized, and in October, 1903, our new \$22,000 house was dedicated. Under Bro. Stephen E. Fisher's pastorate of nearly two years our congregation has increased wonderfully. The church numbers nearly 700, with additions at nearly every service. The little Sunday school of ten or twelve has grown to more than 300 attendants, with 100 in the Home Department, and also an Endeavor Society of over 100. Then there were few to do any work. Now there are more workers than we can employ. Then we could see only visions, like a mirage in the desert. Now we dwell in the blissful reality. Then only Father Page had faith and hope and love. Some of us had hope, but now our faith, once so small, has vanished in sight, our hope has come to fruition, but love, the greatest of all, love for him who toiled so hard for what he could not hope to enjoy, love for all the faithful workers in God's vineyard



GEO. R. SHAWHAN.

faithful and have sought earnestly to save everyone.

The recent evangelistic services have been a great aid. During the meetings more than 100 new pupils were enrolled and about 70 taken into the church.

The increase has not been a mushroom growth, however, but progress has been made by slow, steady stages. The work is on a more substantial basis than ever before. A large field is now open and greater things are yet to be expected.

### The CONQUEROR

Frank G. Tyrroll

Stars of empire rise and set—

Christ marches on!

Systems may wax and wane,

Truth breaks error's clanking chain,

Light spreads o'er the shadowed plain,

Eden lost is found again—

Christ marches on!

Pride and passion scourge men, yet—

Christ marches on!

Vice and crime are crowded out,

Grief and pain and palsy doubt,

Falsehood's cohorts join the rout,

Heroes bold triumphant shout,

"Christ marches on!"

Courage, comrade, do not fret,

Christ marches on!

Tides will ebb, and rise once more,

Scorching skies fresh torrents pour,

Barren fields yield richest store,

Earth be sinless as of yore—

Christ marches on!

J. K. Hester, of Nebraska, and M. P. Givens, of Denver, began a meeting at Cripple Creek, Colo., July 16.

This article is the twelfth of a series now appearing in *The Christian Century* relating historically to prominent and Living-Link churches. The next article will sketch the rapid growth of The Central Christian Church of Anderson, Indiana, where T. W. Grafton preaches and works for the triumph of the primitive gospel.



## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

(Lesson for July 30, 1905. Copyright, 1905, by Bible Study Publishing Co., Boston.)

#### THE MISSION OF THE SEVENTY.

Lu. 9:51; 11:13.

When Jesus returned to Galilee after his long continued absence, it had become painfully evident that the province had ceased to be a suitable scene for his ministry. At every turn he met with prejudice, indifference, and open hostility. His enemies were now well organized and shrewdly led. The Pharisees of Judea were making common cause against him with those of Galilee. Probably he found himself excluded from the free use of the village synagogues, which had been his accustomed preaching places. Galilee as well as Judea had become unavailable for his ministry.

From the gospels of Matthew and Mark, one might infer from the brief account of the following period that Jesus, in consequence of this interference with his freedom of teaching, centered his attention upon his disciples. They gave a truthful impression, although not a complete one. Jesus did predominantly aim to develop far-sighted, self-reliant, sympathetic disciples. But his method was partly indirect. He seemed according to the other gospels to become very active again. The gospel of Luke in particular attributes to him at this time, between the Transfiguration and the last week at Jerusalem, a marked increase in teaching and preaching and healing. It locates this activity neither mainly in Judea nor in Galilee, but here and there in the region on the other side of the river Jordan, called by Josephus, Perea. The fourth gospel describes two visits to Jerusalem during these months. Thus the period was one of movement to and fro without a specific goal, the opportunity of the moment determining its character and direction.

The country which we know as Perea was under the control of Herod Antipas. It was open, however, as a refuge to Jesus and his followers and as an opportunity for preaching, because it was religiously even freer than Galilee, being far more under the influence of Greek and Roman civilization. The proximity of the free cities of the Decapolis had a perceptible liberalizing influence. Perea was practically a foreign country full of Jews, who valued prosperity above orthodoxy. The Jews of Judea and Galilee felt distinctly superior to those who dwelt in Perea, yet had no such antagonism for them as for Samaritans. Jesus and his company could wander from village to village with freedom and without fear. Of this opportunity he seemed now to take full advantage. If Luke's allotment of incidents is chronological, the experiences of the early Galilean ministry were repeated again and again.

For this work of evangelization Jesus prepared by sending before him the seventy disciples. That he had so many followers equipped for doing responsible service comes as a surprise to the reader of the gospels, whose attention is continually focused upon the little group of twelve. By Luke more than by the other gospels one is prepared to understand the real situation, exhibited by the manifest reluctance of the religious rulers to proceed to extreme measures with Jesus in public, and confirmed by Paul's

\*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

"five hundred brethren at once" (1 Cor. 15:6). Jesus had by this time a considerable body of tried, intelligent, earnest disciples, who were ready to rally round him when he came within their vicinity, many of them following him everywhere. Had he chosen to send out two hundred, that number might have been as readily at his disposal.

Many regard the number sent forth as indicative of the symbolic purpose of Jesus. Seventy was as representative a number to the mind of a Jew as twelve. The latter distinctly stood for the ideal Israel and had no wider significance. The mission of the twelve was to the nation and to it alone. The number seventy represented in the Jewish mind the whole world. It is a Jewish round number denoting often in Scripture a large number of people whose exact enumeration is unknown. Whether used loosely or specifically its general significance must have been that the seventy were commissioned to carry the gospel message to all races. This broadening of the scope of Jesus' ministry had become inevitable. The Jesus of the closing half year of the active ministry was one who was no longer exclusively thinking about his countrymen; he rather had his vision set upon the great world of humankind.

The seventy disciples were sent forth to prepare the way before him, perhaps to enable Jesus to use his scanty remaining time to greater advantage, or to insure his hearty reception where he might not be known. They were given directions similar to those issued to the twelve. They were to go straight to their destination, avoiding all distractions, devoting themselves entirely to their work, allowing neither hospitality nor opposition to interfere. The added note of judgment became appropriate to the situation, as the end of the ministry drew near.

They went forth with glad hearts and gradually rejoined the Master, reporting a

successful mission, elated at the power they had exercised. Jesus replied by showing to them the significance of that power. No evil influence could prevail against them, whether fraud or force. Yet they had something better yet to stand for. They had become citizens of heaven, redeemed into serviceableness. No wonder that Jesus rejoiced at this triumph of faith. These disciples, avowedly victorious, were, in popular consideration, neither wise nor enlightened like the Pharisees. But they had become wise in the counsels of God to know spiritual realities. Here again Jesus recognized and declared the worldwide difference between true religion as he viewed it, and as it was viewed by his contemporaries. How suited to his mood was the gracious invitation of Matthew 11:28-30!

Two characteristic narratives are given by Luke in this connection, each illustrating a phase of the active life of Jesus. His method as a teacher is shown by the parable of the good Samaritan. It was so true to the every-day possibilities of life it drove home its moral. Jesus used it to illustrate genuine neighborliness, as being an active sympathy for the one at hand who is in need, whatever his race or creed. The visit at the home of Mary and Martha in Bethany throws light upon the loving friendships of Jesus with those who opened their hearts to him and how he ever used its opportunities for gentle and helpful ministry. He did not reprove Martha for her spirit of service which was her religion. He rather defended Mary for concentration on her opportunity for loving fellowship.

The mission of the seventy was truly typical of the continuous service to which Christ is ever summoning disciples, that they may prepare mankind to hear his words. For such service the essential preparation is true discipleship. It will come to mean true neighborliness, true Christlikeness and great effectiveness.

### CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

#### MISSIONS IN JAPAN.

Topic, July 30th: Micah 5, verses 2, 4, 12, 13.

The following from the Sunday School Times gives a most inspiring view of the work of Christians in Japan, with the promise of greater victories in the future for the heralds of the Cross of Christ in the Orient:

The first Protestant missionaries in Japan were Williams and Liggins, of the American Protestant Episcopal Church, who arrived in June, 1859; Hepburn, of the American Presbyterian Church, who arrived in October, 1859, and Verbeck, of the American Dutch Reformed Church, who arrived in November, 1859.

These are the men who did more than any others from the outside world to help Japan in her new life. When Dr. Verbeck died the Japan Daily Mail said: "How much aid he rendered the politicians of the Meiji Era in carrying out their progressive campaign we cannot begin to estimate." "The present civilization of Japan owes much to his services," said the Kokumin no Tomo at the time of his death. "Of the distinguished statesmen and scholars of the present, many are those who studied under his guidance. That during his forty years' residence in this land, he could witness the germ, the flower, and the fruit of his labor, must have been gratifying to him. It should be remembered by our people that this benefactor, teacher and friend of Japan, played for the welfare of this empire until he breathed his last." When Dr. and Mrs. Hepburn left Japan in 1892, after thirty-three years' work, the Japan Gazette said: "We may rest quite assured that it was the daily lives of Dr. Hepburn and his fellow-workers in the early days which moved Japan first to tolerate and then to welcome missionaries to these shores, and it is to the missionaries that Japan owes the greater part of her present advancement."

How deep and strong a hold Christianity has taken upon the life of the nation is shown in the way it has won so great and disproportionate a number of influential men. At the Tokyo Missionary Conference in 1901 Dr. D. C. Greene said:

"In the first Diet, besides the speaker, the chairman of the whole and eleven other members were Christians out of the three hundred members of the House—nearly nine times the normal proportion. In subsequent Diets the proportion has never been less than four times the normal. In the present Diet, besides the speaker, thirteen members of the House are Christians, and among them are to be found some of the most efficient men in the Diet. One of them was elected in a strongly Buddhist district by a majority of five to one.

"In the executive committee of the great Liberal party last year, two of the three members were Christians, while for the present year the ratio is one to three in the same committee.

"In the army there are said to be 155 Christian officers, that is, about three per cent. In the navy, too, there is a goodly proportion of Christian officers, including two or three of high rank. The late Rear Admiral Senata was a most ardent Christian and prominent in the activities of the church.

"In the universities and government colleges, both among the instructors and students, Christians are found in abnormal numbers. The same is true of the students sent abroad at government expense. There are, it is said, at the present time six graduates of one of the best government colleges studying abroad, and among these five are Christians.

"Not less than three of the great dailies of Tokyo are largely in the hands of Christian men, while in the case of several others Christians are at the head of departments on the editorial staff."

### The PRAYER MEETING

By SILAS JONES

#### PETER IN CHRIST'S SCHOOL.

Topic, Aug. 2: John 13:1-11; 21:15-19.

It was the part of slaves to wash the feet of guests. There were no slaves at the service of Jesus and his disciples. It was necessary that one of the company do the work of a slave. No one of the disciples was willing to do the work. It is probable that the

contention among them, mentioned by Luke, which of them was accounted to be the greatest, arose in connection with the question who should wash the feet of the company. The disciples were all too great for so humble a service. Peter, who remembered that the Lord had promised him a place of leadership among the twelve, felt that it would not be in keeping with his dignity to engage in the unpoetic function of washing the feet of his fellow disciples. He longed to do something truly great. The Lord, beholding the false pride of his disciples, proceeded to show them how little they knew of true greatness.

#### The Dignity of Labor.

Peter seems to have had a notion that a great man could not maintain his social status if he did certain kinds of labor. He learned that the dignity of labor depends more on the kind of man who does a piece of work than it does on the kind of work that is being done. There is dignity in the proclamation of the gospel if the right kind of man is proclaiming it. But there is nothing to respect in the declamation of an ignorant, shallow-pated, self-adoring pulpiteer. We feel bound to respect the deed of a soldier if the soldier is a Judas Maccabeus, a Cromwell, or a Washington. We can admire valor displayed in the defense of human rights. But when the world comes to its senses it will have no praise for the courage of the man who fights from love of fighting. And so it is with every sort of work. It is the man and his reason for doing it that should command attention. By doing a very simple thing Jesus taught Peter and his companions a profound lesson. Any work that is for the welfare of humanity is honorable, and the man who is morally sane has no sense of humiliation when he does what the world esteems the humblest tasks. Jesus has made common tasks honorable.

#### A Lesson in Forgiveness.

In a moment of doubt and fear Peter had denied his Master. The Master desired to restore Peter to his former place among his brethren. He did it in a very simple manner. He did not read a series of abstract propositions and demand that Peter assent to them. He did not impose penances on Peter. He did not require him to stand up and say how sorry he was on account of the denial. The one question of the Master was, "Peter, do you love me?" Three times he asked the question, that Peter might not be deceived in regard to his love. Then what? The disciple who loved his Master was instructed to do the Master's work. Thus he was reinstated. I am not sure that the Lord was quite orthodox, according to the notions of some later disciples, but he had conspicuous success in dealing with Peter. Perhaps if we were willing to learn from our Lord's example we might show more sense in our dealings with the erring. If a man loves the Lord we may with reason ask him to take his place among the workers in the church. If he does not love the Lord he is not ready for the fellowship of the Lord's people. And if a man loves the Lord and is willing to do the Lord's work, we ought not to be particular about the manner in which he acknowledges the sins of the past. He may be trusted to make suitable acknowledgment in due time. After a general fight in a congregation it is not necessary to bring the brethren together and have them make public confession of their sins and shed a few tears. The public confession may be good for the soul, but it is a more hopeful sign if the brethren accept the duties which belong to them as Christian men, even if they have not wept publicly over their sins.

#### QUIET KING.

(Continued from page 737.)

Vaguely, hardly knowing what she said, she spoke these words, only conscious of the infinite uplifting and hope that came to her as she looked once more into his eyes.

"Thy brother shall rise again."

Brief and strong were the Master's words, as of one who trusts himself to say little because his thought is over-great.

"I know that he shall rise again," said Martha, her heart struggling to satisfy itself with what seemed but cold and distant comfort, "in the resurrection, at the last day."

Jesus said unto her:

"I am the resurrection and the life; he that beliveth on me, though he die, yet shall he live"—slowly, solemnly the august words were spoken; firmly each one was set, as if it had been a rock to which her soul might cling in the shock of the tempest—"and whosoever liveth and believeth on me shall never die. Believest thou this?"

Never had the supreme power and god-head of the Christ been manifest as in that moment. On her knees Martha cried out, worshipping him:

"Yea, Lord, I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

Then, with all her soul in a strange, uncomprehended ecstasy, she hastened back to the house and called Mary secretly, for she feared to make known the Master's presence lest the news of his return should reach his enemies.

"The Master is here," she whispered, "and calleth thee."

When she knew that the Lord had made mention of her in her sorrow, a great longing for his presence came to Mary, and she cast aside the weakness which had held her and went out quickly and came where he was.

But her going was not unnoticed by the friends who were in the house, many of whom had come out from Jerusalem.

"She goeth unto the grave to weep there," they said, one to another, and they followed her; howbeit they found her not at the grave, but standing with the Master at that place where he had been at first, weeping bitterly.

Never, perhaps, had it been the earthly portion of the Lord to see such havoc wrought by grief in soul and body as he now beheld in the fair and gentle woman before him; for Mary was one whose nature, rich and full and yet delicate in its adjustment, was capable alike of the most elevated joy or of the most devastating sorrow. He saw into the hidden springs of her life and knew the awful blight which death had cast upon her spirit; he knew it, not only for the sister of Lazarus, but for broken hearts through all the ages.

Then, being troubled, he groaned in spirit; and he asked:

"Where have ye laid him?"

The Jews who stood around the sisters and wept with them, answered:

"Lord, come and see."

Jesus wept. He wept for Mary and her sister, but not for them only. The burden of the whole creation, groaning and travailling in pain together until now, rested upon his spirit in that hour, and his tears were for all human sorrow.

Then said the Jews:

"Behold, how he loved him!"

Silently the company passed down the quiet street, beneath the lengthening shadows of the short winter afternoon; they came to the home of the sisters, and the friends led Jesus to the tomb in the garden where Lazarus had been laid. It was a cave, and a stone lay upon its opening.

At his command the stone was taken away and, standing before the open grave, Jesus lifted up his eyes and said:

"Father, I thank thee that thou hast heard me!"

And when he had prayed, he cried with a loud voice:

"Lazarus, come forth!"

Then he that was dead, bound hand and foot with cerecloths, came forth from the grave, with white face, and wide, uncomprehending eyes, before them all.

And they all beheld and bare witness to the great outworking of the power of God through His Son.

(To be continued.)

#### Gift to Home Missions.

We learn from the office that the American Christian Missionary Society has received \$5,000, on the annuity plan, from one who does not desire the name published. The annuitant will receive 6 per cent interest on the money every hour of his lifetime, and at the death of the annuitant it becomes a name memorial fund. Our home board will keep a missionary preaching the gospel through all the years. What more glorious use could be made of \$5,000 than that?

Victory for home missions is in the air. All indications point to the greatest year we have ever had in our home missionary work. More churches have contributed to the offering, and more work has been done than ever before in our history. This cause of home missions is coming to the front, and taking the place which rightly belongs to it, the most important work done by our brotherhood. Every true friend of the cause will rejoice in the record that is being made this year.

#### MENTAL ACCURACY

##### Greatly Improved by Leaving Off Coffee.

The manager of an extensive creamery in Wisconsin states that while a regular coffee drinker, he found it injurious to his health and a hindrance to the performance of his business duties.

"I cannot say," he continues, "that I ever used coffee to excess, but I know that it did me harm, especially during the past few years.

"It impaired my digestion, gave me a distressing sense of fullness in the region of the stomach, causing a most painful and disquieting palpitation of the heart, and what is worse, it muddled my mental faculties so as to seriously injure my business efficiency.

"I concluded, about eight months ago, that something would have to be done. I quit the use of the old kind of coffee, short off, and began to drink Postum Food Coffee. The cook didn't make it right at first—she didn't boil it long enough, and I did not find it palatable and quit using it and went back to the old kind of coffee and to the stomach trouble again. Then my wife took the matter in hand, and by following the directions on the box faithfully she had me drinking Postum for several days before I knew it. When I happened to remark that I was feeling much better than I had for a long time, she told me that I had been drinking Postum, and that accounted for it. Now we have no other kind of coffee on our table.

"My digestion has been perfectly restored, and with this improvement has come relief from the oppressive sense of fullness and palpitation of the heart that used to bother me so, and I note such a gain in mental strength and acuteness that I can attend to my office work with ease and pleasure, and without making the mistakes that were so annoying to me while I was using the old kind of coffee.

"Postum Food Coffee is the greatest table drink of the times, in my humble estimation." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

J. W. Hilton has been called for another year at Bethany, Neb.

The Nebraska State Convention will be held at Bethany, Aug. 1-6.

J. E. Parker, who has just closed his work at Elreno, I. T., will locate in Illinois.

Prof. Walter Stairs, Drake University, is spending his vacation with his church at Bondurant, Iowa.

Going to the National Convention? Take the Christian Century Special, leaving Chicago August 7th.

E. T. McFarland has entered upon his seventh year's work as pastor of the Fourth church, St. Louis, Mo.

F. J. M. Appleman has been called to the pastorate of the church at Lubec, Me., and began work the first of July.

The Christian Century extends its sympathy to A. W. Kokendorffer, pastor at Mexico, Mo., whose wife died suddenly July 6.

The New England convention will be held this year with the Roxbury Church of Christ, Boston, beginning Friday, September 28.

Ward Russell, pastor of the church at Florence, Colo., has sailed for Europe, where he will spend the months of July and August.

James M. Vawter, Jeffersonville, Ind., has resigned his pastorate and will close his work there some time during the next three months.

John Kenyon, who graduated from Harvard College in 1898, has been appointed assistant instructor in English in Harvard University.

V. W. Blair, minister of the church at Lafontaine, Ind., has tendered his resignation, effective in September, to take a theological course at Yale.

We are glad to know that T. T. Thompson, pastor of the East Side Church, Denver, is again able to be about his work after a severe siege of inflammatory rheumatism.

A. L. Chapman, who has been for several years the efficient pastor of the church at Butte, Mont., is leaving September 1 to accept the pastorate of the First Church at Seattle.

Z. T. Sweeney has consented to fill the pulpit of the Tabernacle Church, Columbus, Ind., until the 1st of October, at which time William H. Book, of Martinsville, Va., will assume the ministry.

Simpson College has conferred upon President Hill M. Bell the degree of L.L. D. in recognition of his service to the cause of education in the West and many services rendered Simpson College.

Louis A. Hopkins, who has just completed his college work at Butler College, and is spending the summer in Indianapolis, will enter the Divinity School of the University of Chicago in the Autumn.

T. M. Burgess has accepted an invitation to become principle of the literary department of the Southern Christian Institute. Bro. B. is a very successful teacher and a Christian of rare consecration.

R. F. Whiston, now of Nebraska, writes that he will spend the month of July in

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Cooling, refreshing and invigorating. Dispels that dragged out feeling during spring and summer.

New England. Any church needing pulpit supply would do well to secure him. He will return to Nebraska to take up the evangelistic work for another year.

G. D. Edwards, who is to leave for Honolulu immediately after the National Convention, preached recently at Salisbury. Mr. Edwards was pastor at Salisbury between the time of his graduating at the Missouri State University and his entering Harvard Divinity school.

I. N. McCash, superintendent of the Anti-Saloon League in Iowa, is urging upon Governor Cummins the necessity of his seeing that the laws regarding saloons are enforced as in Missouri. Many leading papers of the state are sustaining Superintendent McCash in his position.

H. O. Pritchard, minister at Shelbyville, has been granted eight months' leave of absence, beginning with September, that he may attend Yale University. H. H. Harmon, formerly of the Tabernacle Church, Columbus, will supply the pulpit during Brother Pritchard's absence.

B. B. Sanders has held a meeting in West Austin, Texas, and organized a church of forty-two members. The members of this church are poor financially, but they are planning to build a house of worship at once. The field is indeed an important one, as there is no other church within three-fourths of a mile of this one.

E. M. Barney has resigned the pastorate of the church at Mishawaka, Ind., the resignation to take effect September 1. He will enter the office of the Anti-Saloon League in Indianapolis. Mr. Barney has served as pastor at Mishawaka two different times, altogether seven years. It is with reluctance that the congregation gives him up.

Harry Minnick, who has, with two short intermissions, been with the church at Lubec, Me., as pastor for 20 years, has resigned the work and will probably locate in Indiana. Brother Minnick went to Lubec directly from college. He married while in Lubec and the congregation and the town is said to be quite as sad over the departure of Mrs. Minnick as of their preacher.

The church at Chester, England, has been enjoying the temporary ministry of a Bro. Smithson, a scholarly man who gave up a vicarage in the church of England to become a Disciple after reading the works of Alexander Campbell. Daniel Hughes of the Grosvenor Park Baptist

church has been preaching for them some also. This is the same church of which the brilliant Wm. Durbin was pastor at the time he became a preacher for the Disciples of Christ.

B. Q. Denham, of New York City; W. C. Hull, North Tonawanda, and D. H. Patterson, of Auburn, N. Y., have each resigned their pastorates recently. These men are among our best preachers, and it will not be an easy matter for the churches to find suitable successors. It is hoped that these brethren will at once locate with good churches where their labors will be as successful as they have been during the past years.

## OFF FOR THE CONVENTION

There are only a few days left in which to secure your accommodations for the trip to the great Missionary Convention at San Francisco. If you intend, some time, to cross the continent and behold the wondrous scenery of the West, you will never have another opportunity of going on a special train with a great enthusiastic company like this, and be permitted to attend at the end of the journey a convention that will long live in the annals of the church as one of the greatest gatherings in her history. Aside from the scenery which is world-wide in its beauty and grandeur, the events of the great convention will bring a new inspiration into your life, and teach you to know the fullness of joy in a more consecrated service for the Master. The missionaries who will go to the foreign field will be there to say their farewells, and speak their messages of faith concerning the Kingdom. Can you afford to miss it? It is a trip that will be worth some sacrifice, but when you consider that you can go on this train free we feel sure you are overlooking the opportunity of a lifetime in not planning on this trip. Others have already secured this free trip. Why not you? A little time left yet. You can earn a free round-trip ticket for a week's work. If you prefer to pay your fare, write to-day for reservations. Not quite two weeks left yet before the train leaves—a Special Train—Special People—Special Privileges—and Special Low Rates, and Special Free Round-Trip Ticket if you want it. Decide to-day to go. Write, telephone or telegraph for accommodations. The best are rapidly being taken. See that your ticket reads via THE CHRISTIAN CENTURY SPECIAL train which leaves Chicago Monday night, August 7th. Address for information and accommodations.

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## FROM THE FIELD

### CHICAGO

W. H. Trainum preached at Monroe Street church Sunday.

F. C. Aldinger of the U. of C. preached at Waukegan Sunday.

F. L. Read, 640 W. Adams street, preached for the South Chicago church last Sunday.

C. A. Young, president of Christian Century Co., preached at Jackson Boulevard last Sunday.

G. B. Van Arsdall, pastor of the First church, Cedar Rapids, Ia., will preach at Englewood next Sunday.

G. A. Meek, of the Englewood church, reports that C. G. Kindred, the pastor, has entered upon his five weeks' vacation, which he will spend at his summer home in Michigan.

H. F. Burns, assistant editor of the Christian Century, who received the B. D. degree from the University of Chicago in June, has accepted a call to the church at Peoria, Ill., and will take up the work September 1st.

At Logan Square, preaching services were discontinued during Bro. Waite's vacation, who returns to take it up again next Lord's day. The Bible school shows an excellent report for summer time—66 present Sunday, \$1.77 collection.

John Ray Ewers, who has just received the B. D. degree at the U. of C., and who has for two years been pastor of the church at Irving Park, has accepted a call to the First church at Youngstown, O. He will enter upon the work about the 1st of November.

Dr. Herbert L. Willett preached at Mandell Hall, U. of C., last Sunday. During the absence of Dr. C. R. Henderson, Dr. Willett is acting University Chaplain.

Hiram Van Kirk, chairman transportation committee, National Convention, who has been in Chicago the past two months, returns to San Francisco this week.

### COLORADO

August will be our month for summer vacation. During that time we have arranged to visit a number of the Colorado churches in the interest of the National Benevolent Association. Fraternally, A. O. Walker.

Loveland, July 9.—Though you have not received a report from us for some time, we have by no means gone out of business. All departments of our work are on the up grade. We have had twenty-two additions to the church since taking charge the last of March. We expect to hold a revival early in the fall.

### ILLINOIS.

Clyde Lyon is preaching for a union church at Cissna Park, Ill.

H. H. Peters will hold a short meeting for Wm. Price at Holder, Ill., the first days of September.

Prof. Silas Jones is supplying his brother Samuel's pulpit at Danville, Ill., while the latter assists C. C. Morrison in a meeting at Springfield.

The C. W. B. M. of Eureka, Ill., recently held a two days' institute under the direction of Miss Laura V. Thompson, which resulted in good to the cause.

R. M. Harliss is in the field raising

money to complete the Second church (colored), of Jacksonville, Ill., and will soon have the edifice ready to dedicate. He is a most worthy servant of his Lord.

### INDIANA.

Indianapolis, July 11.—Franklin P. Smith, our new minister, is taking hold of his new work with the West Park church with a vim. Preparation for building the new church progresses. Sunday morning there were two confessions and in the afternoon three who had previously made confessions were baptized.—A. H. Martin, of West Park Christian church.

### KANSAS.

Wichita, June 30.—M. E. Harlan and son, after closing at the Central church, came to the South Lawrence Avenue church for a few days. Results, 31 accessions and church greatly revived.—W. T. McLain.

Abilene, July 16.—Six additions to the congregation at this place. Our work starts off nicely. Bro. Kendall and wife held a few days' meeting here, resulting in much good to the church. Yours, Granville Snell.

Topeka, July 7.—I will assist M. E. Harlan, of Brooklyn, N. Y., in a tabernacle meeting at Augusta, beginning July 9. We were associated together in evangelistic work about twelve years ago. L. G. Chapman is the successful minister.—V. E. Ridenour, singer.

### LOUISIANA.

New Orleans, July 8.—I began work with the Soniat Avenue Christian church January 1. During the first six months there have been 24 additions—nine baptisms. Present membership, 62. From 30 to 60 attend the prayer meeting services. Over \$325 has been raised for missionary and benevolent work, in addition to the regular expenses. The writer has been honored by being chosen the "Living Link" of the First Christian church, Joplin, Mo., in the home field.—Marcellus R. Ely.

### MICHIGAN.

Ann Arbor.—Brother Holmes has resigned his pastorate and is now engaged in Y. M. C. A. work in Philadelphia. The Ann Arbor pulpit is now supplied by W. C. MacDougall, principal of the College of Disciples, St. Thomas, Ont.

Detroit.—Bro. Tanner is absent on his vacation. G. W. Muckley, secretary of Church Extension, delivered good addresses at morning and evening services on Sunday, the 9th. Bro. Mansell, of Salem, Ohio, will supply on the 16th. He has been selected as a possible candidate for the new church, which is to be organized as soon as new building is completed.

### MISSOURI.

Bolivar, July 6.—We are completing a new \$1,500 parsonage here. The church has given me a vacation of two months for the purpose of holding some meetings. Churches in southwest Missouri desiring a meeting would be my preference. I would like to open correspondence with them.—J. H. Jones.

Knox City, July 10.—We have just closed a short meeting with the church in Higginsville. There were 24 additions to the church. Bro. J. H. Coil has been pastor three years, in the meantime he has built a \$16,000 church house and is still pastor, and is likely to be for several years to come. I expect to begin a meeting in Lexington, Okla., this week.—H. A. Northcutt.

### TEXAS.

Dallas, July 10.—One addition to the Central church yesterday.—M. M. Davis.

Houston, July 10.—Three more additions at the Second church yesterday.—D. F. Sellards.

San Angelo, July 3.—We have begun our campaign with the "Martin Family." Large audiences greeted them and went away feeling that it was good to be there. They made a fine impression on the people in yesterday's services. We are hoping, praying and expecting that many souls may be born into the kingdom. One confession and one by letter.—S. T. Shore.

### BUSINESS WOMEN.

#### A Lunch Fit for a King.

An active and successful young lady tells her food experience:

"Some three years ago I suffered from nervous prostration, induced by continuous brain strain and improper food, added to a great grief.

"I was ordered to give up my work, as there was great danger of my mind failing me altogether. My stomach was in bad condition (nervous dyspepsia, I think now), and when Grape-Nuts food was recommended to me I had no faith in it. However, I tried it, and soon found a marked improvement in my condition as the result. I had been troubled with deathly faint spells, and had been compelled to use a stimulant to revive me. I found, however, that by eating Grape-Nuts at such times I was relieved as satisfactorily as by the use of stimulants, and suffered no bad effects, which was a great gain. As to my other troubles—nervous prostration, dyspepsia, etc.—the Grape-Nuts diet soon cured them.

"I wish especially to call the attention of office girls to the great benefit I derived from the use of Grape-Nuts as a noon luncheon. I was thoroughly tired of cheap restaurants and ordinary lunches, and so made the experiment of taking a package of Grape-Nuts food with me, and then slipping out at noon and getting a nickel's worth of sweet cream to add to it. I found that this simple dish, finished off with an apple, peach, orange or a bunch of grapes, made a lunch fit for a king and one that agreed with me perfectly.

"I throw so on my Grape-Nuts diet that I did not have to give up my work at all, and in the two years have had only four lost days charged up against me.

"Let me add that your suggestions in the little book, "Road to Wellville," are, in my opinion, invaluable, especially to women." Name given by Postum Co., Battle Creek, Mich.

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## CORRESPONDENCE

### INTEREST IN THE BIBLE.

The influence of the Bible is much deeper and wider than the average Christian realizes. While holding a meeting at Rockford, Ill., with O. F. Jordan, who is one of the best Bible students among the younger men of my acquaintance, I was pleased to learn that in a little group of business men to whom I was lecturing a number of them were deeply interested in Bible study. Mr. Wylie, though Secretary of the Illinois State Insurance Society, finds time to study his Bible and has a valuable collection of works upon the Scriptures. Perhaps the most interesting feature meeting above mentioned was the fact that two soldiers who had been in the Civil War had their Bibles which they had carried through the war. These were John Noble and Prescott Talbot. These men both testified that the Word of God had given them courage and comfort throughout that awful struggle. C. A. Y.

### BIBLE WORK AMONG THE JAPANESE TROOPS.

The American Bible Society, as is known by its friends, has made special efforts to supply scriptures for the Japanese soldiers. It has now received from the Japanese committee of the International Young Men's Christian Association a letter stating that when their secretaries with the Japanese army in Manchuria call for supplies the most insistent call is for scriptures and Christian literature; that the Rev. H. Loomis, the society's agent, has made them generous grants of scripture portions, and that these portions of scripture, sent to the front in large numbers, have been received by the soldiers with eagerness. In many cases, the letter adds, these little books have produced noticeable results in the lives of the men.

This close co-operation with the American Bible Society the committee deem a source of thanksgiving, and they formally express their deep appreciation of it.

A. B. S.

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Weak churches in the vicinity of Chicago in need of a minister can secure the services of E. B. Richey on Sundays. Address him, Chicago, Ill., General Delivery.



CARLOS C. ROWILSON.

The election of C. C. Rowilson to the presidency of Hiram College last March has been a source of pleasure to the readers of the Christian Century. Hiram College is doing a grade of work that is commendable indeed. With no aspirations toward occupying the place of a university it is doing with a high degree of thoroughness and progressiveness the work of a college. President Rowilson is well prepared to carry forward the work in this spirit. He is a man of high ideals and educational attainments—attainments won in face of trying obstacles.

Carlos C. Rowilson was born at Kent, Jefferson county, Ind. He attended four terms of school in the preparatory department of Hanover College just four miles from the place of his birth. In 1885 he came to Illinois to work on a farm; two years later he entered Eureka College, from which school he received the A. B. degree in 1891, having sustained himself while in college by preaching. After graduating he became pastor of the church at Gibson City, Ill., where he remained one year and then entered the Divinity School of Harvard University, from which he graduated in 1892 with the degree of S. T. B. He served as pastor of the church at Jefferson City, Mo., September, 1895 to September, 1896; at Cedar Rapids, Ia., September, 1896 to September, 1898; at Marshalltown, Ia., September, 1898 to May, 1899; he then spent three years as pastor of the Third church, Indianapolis, Ind., and went from there to Kenton, Ohio, in September, 1902, where he remained until he became the president of Hiram in April, 1905. Mr. Rowilson is to be congratulated upon being chosen to such a position of responsibility and opportunity; while the college could have secured no man who would do her greater service as president.

### ILLINOIS STATE CONVENTION.

The Illinois State Convention will be held at Decatur, Sept. 4-7, 1905. It is none too early to begin to make preparations for attending. A full program will appear in the Christian Century next week.

### THE OLD PEOPLE'S HOME.

Hardly any other creature is so helpless as an old man, homeless, friendless, and sans money and health.

On account of the arrangement of the building, we are at present unable to receive brethren into our Old People's Home at Jacksonville, Ill. The admission committee has had to return many most pathetic appeals for homes with us made by brethren who years ago were towers of strength in the cause of primitive Christianity. They can no longer endure to reject all. Trusting in the generosity of Disciples of Christ the executive board of our National Benevolent Association has ventured to accept plans for a \$12,000 addition to its present capacity, enabling us to receive brethren as well as more sisters to that beautiful home. Construction will begin at once. We appeal to all in whose hearts are philanthropic impulses to help pay for this retreat for our indigent veterans of the cross. Money will be accepted for this work on the annuity plan, but we earnestly solicit outright gifts of sums both large and small. Write to the undersigned about memorial rooms, halls, and windows. The national board and all the brotherhood will greatly

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\$62.50 from Chicago to California and return, with correspondingly low rates from other points. Special excursion trains running on special arranged schedules for the use of delegates and their friends have been arranged for from Chicago and points East, through to the Coast without change, via the Chicago, Union Pacific & Northwestern Railway. A program has been arranged, including stopovers at Denver, Colorado Springs, Salt Lake City and other points, where the party will be entertained by local organizations. Write for full particulars, itineraries, etc., to W. B. Kniskern, P. T. M., C. & N. W. Ry., Chicago.

## WEDDING

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In behalf of deserving elder brothers and sisters,  
Geo. L. Snively,  
St. Louis, Mo.

#### VICTORY AT HILLSBORO, ILLINOIS.

In September, 1904, the writer, as evangelist of the Fifth Illinois Missionary District, visited Hillsboro to spy out the land and lay plans to take it. About twenty Disciples were found who seemed anxious to work. Lawrence and Edward Wright of Iowa were secured as evangelists and began the meeting on May 21st in a wooden tabernacle, seating about 500. The work moved slowly and no invitation was given till the second Sunday evening, when 24 responded to the call to stand on apostolic ground. This number was increased to 71 when the meeting closed on July 10, having run fifty-one days or eight Lord's days. There were twenty-one baptisms; thirteen came from other religious bodies and the rest had formerly been identified with our people.

It is needless to say that there was opposition to our meeting and everything done that was possible to break its influence, but thanks be to God, the truth won its way into the hearts of many and others will yet come to Christ as the result of faithful seed-sowing by the Wrights. Their work is worthy of all praise. Lawrence preaches the gospel clearly and forcibly and Edward leads the music and teaches the Bible in a way that counts for good. They are both the most effective personal workers I have ever seen or known. They will succeed when scores of men who are good evangelists will fail, especially in a new, hard field.

The new congregation was organized on Sunday, July 10, with two elders and four deacons. A Bible school will be organized next Lord's day and regular services will be held in the Court House till property can be secured. The writer, under the direction of the district board, will preach half the time for this new church and its prospects are as bright as the promises of God.

Edward O. Sharpe,  
Carlville, July 20.

#### HO! FOR CALIFORNIA.

Write for particulars.

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The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property \$200,000.00. Enrollment last session, 470. Number of teachers employed in the various schools, 25. The University embraces the following schools and colleges. I. Add-Ran College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of Music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School. Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics.

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**Christian Church Special Over Santa Fe.  
Personally Conducted by G. W.  
Muckley, Sec. of Church  
Extension.**

Many persons are writing me concerning the Christian Church Special over the Santa Fe R. R. going via Grand Canyon in Arizona and through Southern California, and along the Southern Pacific Coast Route from Los Angeles to San Francisco. The route is one continuous variety of scenery and the train will be personally conducted by myself in the way of looking after the comfort of all those who go with me. I am doing this solely to be of service to my brethren, and shall count it a joy to help any one who will go with me. Many elderly people have expressed to me a desire to go to the convention, but have feared to go alone, or in a crowd where none or but little attention could be paid them. I am publishing this notice to answer such questions. If those who see this will write me at once, I shall gladly answer all inquiries promptly. The train leaves Chicago Monday, August 7th, at 10 p. m., over the Santa Fe. Leaves Kansas City at 11 a. m., Tuesday morning, August 8th. The run is made the entire way to Los Angeles over the Santa Fe, and from there to San Francisco over the Southern Pacific Coast Route.

I shall be in my office, 600 Water Works Building, Kansas City, Mo., from August 1st to 8th to answer questions and reserve berths in sleeping cars. The Christian Church Special is over the same route and on same date as the Christian Standard and Christian Century Specials.

We are to be at a Grand Rally at Long Beach at Southern California Convention Sunday, August 13th, at which E. L. Powell, of Louisville, gives the address.

Faithfully your steward,  
G. W. Muckley,  
600 Water Works Bldg.,  
Kansas City, Mo.

**THE HAND OF FELLOWSHIP.**

I. H. Fuller.

Some time ago I baptized a woman who had been a member of the Congregational church. Now the question has been raised, "Is she a member of this congregation or is she still in the Congregational church?" Some believe she must receive the hand of fellowship or she is not a member with us. Is that what Paul and Barnabas submitted to at Jerusalem? Did they join the church at Jerusalem, after they had so long been preaching the gospel to others? Let us see about that. Paul and Barnabas had been preaching to the Gentiles, and when they came to Jerusalem there arose just such a question as we have here.

Are these two men in fellowship with us Christians at Jerusalem. What have you been preaching and practicing in your work among the Gentiles, Paul?

**A CHANCE TO MAKE MONEY.**

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many poor people like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

Paul declared to them what he had done and it was in perfect harmony with the work of Peter and James and John. So they gave Paul and Barnabas the right hand of fellowship, that they should go to the Gentiles and preach that same doctrine they had declared to them. So our good sister, if she receives the hand of fellowship here, it will be for the purpose of bidding her go forth and preach the doctrine she has just obeyed. It will not be to receive her into the fellowship of this congregation, for on June 14, when she obeyed her Lord's commands, she was in fellowship. Her name should be recorded on the books of this congregation, and if it is her wish to go to the Presbyterian, Baptist or Congregational church, let us give her a letter of introduction to them.

There are many who have been taught either by precept or practice that a person must receive the hand of fellowship before they are members of the body of Christ, or before they are a part of the local congregation served them in teaching and baptizing them. Rise up now brother and explain why you extend the hand of fellowship. Tell us how in case of disobedience you withdraw the hand of fellowship. I have just mentioned this matter so that we may have the opinions of others and then settle upon the scriptural method of making Christians.

Lamonte, Mo.

R. E. Stevens, of Gas City, Ind., entered upon his duties as pastor of the Lakewood Church, Cleveland, O., July 1.

**KANSAS LETTER.  
W. S. Lowe.**

D. Y. Donaldson is beginning a promising meeting at Moline.

Neal Overman begins a meeting at Meriden August 9th.

N. A. Stull is at work in a meeting at Mina.

August 6th is the date set for the dedication of the new church at Central Park, Topeka. The writer and D. Y. Donaldson will conduct the services, and brother Donaldson will follow immediately with a protracted meeting.

M. E. Harlan, of New York, and V.

**NICKEL PLATE.**  
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GRAND RAPIDS, MICH.

E. Ridenour, of this city, are to hold a meeting at Augusta during this month. We have not learned of the opening services. Brother Harlan organized this church several years ago. C. J. Chapman is the energetic pastor at the present time, and is making his work tell all over that section of the country.

Duncan McFarlane, of Leroy, is planning for a meeting with the Martin family during August. Brother McFarlane has brought this church to a high degree of efficiency during his long stay with them.

Churches should arrange early for their protracted meetings, even though the meeting is not to be held till late in the winter. Get your evangelist engaged if you need one, and begin preparations for the work.

There will be a large party of Kansans go to the National convention at San Francisco with the Christian Church Special. The train leaves Kansas City at 11 a. m., August 8th, and Topeka at 1:25 p. m. of the same day. Tickets are good for ninety days. All who have not done so should send their names to the writer so that space can be reserved.

Full information will be sent on application.

The Kansas State convention will be held at Eldorado September 18th to 21st. The full program will appear in the August issue of the Kansas Messenger, and later in other church papers. We will have one of the greatest conventions in our history. Plan now to go. Send your name to S. W. Brown, Eldorado, so that you can be cared for.

All churches and departments that have not yet sent in the full apportionment for Kansas missions should do so at the earliest date possible. This money must come or we (you) will be compelled to report a deficit. Do you want to be thus humiliated? All churches that pay in full by September 1st will be placed on the Roll of Honor. We will have an unusually long Honor Roll this year. Shall we leave the name of your church off this Roll? What about your Bible school? Your C. E. society?

I trust the Kansas churches will heed Brother Muckley's urgent request for a pledge to take the Church Extension offering in September.

Send him the name of your church today, so you can be counted as not among the "anties," for the "anties" count all churches that do not give through the organized channels as on "their side."

It is with profound sorrow that we chronicle the death of C. F. McReynolds, of Holton. He was injured while getting off a train July 8th, and died on the 17th at Holton. Brother McReynolds was one of our most promising young preachers, and at the time of his death was preaching for the churches at Larkin, and Pleasant Grove.

No doubt a suitable obituary notice will be given by some one familiar with all the facts. We extend our profound sympathy to all the relatives.

Topeka, Kas., July 18, 1905.

Reading a good sermon is like looking at a great painting or listening to a beautiful song. We will send five volumes of the freshest and best sermonic literature published to any reader sending us ten new subscriptions to the Christian Century at the SPECIAL ONE DOLLAR RATE. We buy these books at wholesale rates, but none of them costs less than one dollar and fifty cents retail

#### "THE WILLIAMSON CUP."

Brother B. Williamson, so long and vitally connected with the interests of the Jefferson Street Church, Buffalo, N. Y., has recently given to our Sunday school, through the hands of Assistant Superintendent John C. Smith, a beautiful solid silver trophy cup, that is to remain in the custody of this department of the church during the coming years, to be contested for on each annual picnic day by a married and single men's ball team, organized from the ranks of the school. The spirit prompting such a gift is most admirable, to say the least. Whatever serves to emphasize the joys and fellowship of this field of activity is certainly praiseworthy and we feel confident that our brother's token of love will not only intensify the Sunday school spirit in general, but give added interest to the program of "Picnic Day."

B. S. Ferrall.

#### GIFTS TO CHURCH EXTENSION.

The Board of Church Extension has recently received the following Annuities: \$1,000 from a friend in Missouri; \$500 from a friend in New York, and \$100 from friends in Kansas. The last is the 141st gift to the Annuity Fund. For information about these plans, address G. W. Muckley, 600 Water Works Bldg., Kansas City, Mo.

## Painful Joints

Wash the joints with hot water and a copious lather of Glenn's Sulphur Soap. Allow the lather to stay on a few minutes.

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# Christian Church Convention California

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Tickets on Sale August 6 to 14, good to return in 90 days, from Middle-West states—on sale a day earlier in the East.

Round-trip Ticket rate via direct routes, \$62.50 from Chicago, \$57.50 from St. Louis, \$50 from Kansas City, with stop-overs in Colorado and West.

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The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

### Special Excursion

**Christian Century Special** (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost \$6.50 extra for railroad ticket, \$1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

J. M. CONNELL, Gen. Agent, 109 Adams St., CHICAGO.

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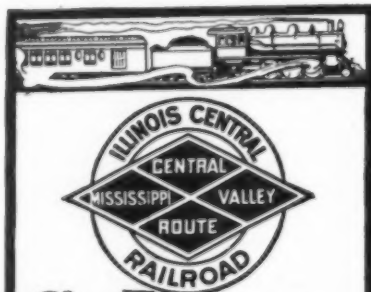
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### The Campaign for Two Thousand Prom- ised Contributing Churches for Church Extension.

Up to July 12th 611 churches have  
promised to take the offering. Illinois  
leads this week with 78 promises. Ohio  
is second, and Indiana third.

The time is short for promises to come,  
if we are to report this list at San Fran-  
cisco, as our annual report will go to  
press August 1st. We must hear from a  
great number within the next two weeks  
if we are to reach the 2,000 promised.

Promises  
to take  
offering.

#### States.

Alabama	9
Arkansas	4
Arizona	—
California	23
Colorado	6
Connecticut	1
District of Columbia	2
Florida	1
Georgia	7
Idaho	1
Illinois	78
Indiana	57
Indian Territory	6
Iowa	32
Louisiana	6
Kansas	38
Kentucky	29
Maine	—
Manitoba	1
Maryland	1
Massachusetts	3
Michigan	17
Minnesota	9
Mississippi	3
Missouri	53
Montana	2
Nebraska	21
New Jersey	1
New Mexico	1
New York	16
North Carolina	1

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### East Texas a Wonderful Country

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Tomatoes . . . . .	100 to 400	Onions . . . . .	200 to 700
Cantaloupes . . . . .	100 to 400	Potatoes . . . . .	100 to 200
Watermelons . . . . .	100 to 300	Cabbage . . . . .	200 to 400
Strawberries . . . . .	200 to 600	Blackberries . . . . .	200 to 300
Dewberries . . . . .	200 to 400	Grapes . . . . .	200 to 400

Other crops grown in commercial quantities and at correspondingly large profits are: Turnips, Radishes, Cauliflower, Asparagus, Beets, and all garden truck; Figs, Pears, Persimmons, Apples and various other kinds of fruit; English Walnuts, Hickory Nuts, Peanuts, Pecans, Alfalfa, Oats, Cotton, Corn and other farm crops.

Average temperature for the year 1903: Jan. 48, Feb. 45, Mar. 57, Apr. 64, May 71, June 74, July 85, Aug. 83, Sep. 75, Oct. 61, Nov. 53, Dec. 46.

Mean temperature for the year 1904 at Dallas, Texas. Jan. 42.4, Feb. 49.5, Mar. 60.2, Apr. 62.9, May 70.6, June 78.2, July 82, Aug. 82.1, Sep. 79, Oct. 68.3, Nov. 55.6, Dec. 46.6.

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Pennsylvania . . . . .	14
South Carolina . . . . .	1
South Dakota . . . . .	4
Tennessee . . . . .	5
Texas . . . . .	32
Utah . . . . .	—
Vermont . . . . .	1
Virginia . . . . .	6
Washington . . . . .	11
West Virginia . . . . .	7
Wisconsin . . . . .	5
Wyoming . . . . .	1

Send all promises to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

### JUST BE GLAD.

James Whitcomb Riley.

Oh, heart of mine, we shouldn't  
 Worry so,  
 What we have missed of calm we couldn't  
 Have, you know!  
 What we've met of stormy pain,  
 And of sorrow's driving rain,  
 We can better meet again  
 If it blow.

For we know not every morrow  
 Can be sad:  
 So, forgetting all the sorrow  
 We have had,  
 Let us fold away our fears,  
 And put by our foolish tears,  
 And through all the coming years  
 Just be glad.

"How sad is clerical intolerance," sighed a worthy dissenting lady. "Do you know the clergyman in my parish actually objects to bury us!" "Come to me, then, I shall be too happy to bury you all," was the reply, sometimes attributed to Sydney Smith, sometimes to another clerical wit.



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